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INTERRELATION OF MIND AND BODY

by Charles Fillmore

THE HIGH LIGHT OF LIFE

by Clara Palmer

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V. 88
1938:1

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

JANUARY 20 to FEBRUARY 19

Healing

My health is in Thee, and I affirm Thee and Thy life as the one and only source of my healing.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

Thou art my resource, and in Thee I am bountifully supplied with all things.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

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DEVOTED TO CHRISTIAN HEALING

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INTERRELATION OF MIND AND BODY - - - - - 2
by Charles Fillmore
CONTROLLED THOUGHT, *by George Wynn Wilson* - 9
SPIRITUAL DISCERNMENT, *by Mary Elizabeth Turner* - 12
THE HIGH LIGHT OF LIFE, *by Clara Palmer* - - 19
PARENTS' QUESTION BOX, *by Zelia M. Walters* - 27
TWO KINDS OF PRAYER, *by Eleanor Hunter* - - 30
CONSTRUCTIVE AFFIRMATION, *by Fred A. Barrow* - 35
"THE YEARS THAT THE LOCUST HATH EATEN" - 40
by A. J. Peel
SUNDAY LESSONS - - - - - - - - - - 46
CREDO, *by Dorothy Callaway* - - - - - - - 66
SILENT UNITY - - - - - - - - - - 67
HEALTH AND PROSPERITY - - - - - - 68
PRAYERS ANSWERED - - - - - - - 71
HELP FROM SILENT UNITY - - - - - - 79
THE PURPOSE OF UNITY - - - - - - - 86

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Interrelation of Mind and Body

BY CHARLES FILLMORE

STUDIEDLY ignoring spirit and mind in the philosophic researches, the school of evolutionists headed by Darwin have impressed on our modern civilization a sort of fear of scientific investigation of anything outside the three-dimensional world. Although they use thought and nothing but thought to write their many books, they deny thought any part in their schemes of physical evolution, because they cannot take a thought between their fingers and look it over.

This divorcement of mind and body may be a hangover from the earlier popular theology, when the doctors of divinity despised the body and would not even speak to those who in that day ministered to the sick, the apothecary and the barber-surgeon. In our universities today we do not find these subjects coordinated and studied as a whole, but a distinction is made between mind and body. But religion as taught in the Bible and interpreted by modern Christian metaphysicians proves that the mind and the body are formed of the same essential elements, the body being the arrested thoughts of the mind. "What is seen hath not been made out of things which appear."

Thus ignoring the mental and spiritual part of man as an active creative force, it has become an unknown quantity in our race education and is classed among the mysteries. The religious intellectuals of both the past and the present have been ignorant of the supermind, and today, as in the time of Jesus, its powers are

classed under superstition and demonology. When Jesus told the Pharisees that He had power over His life and could take it up or lay it down, they said, "He hath a demon, and is mad; why hear ye him?" When the loyal followers of Jesus today reiterate that the supermind in man has the innate ability to overcome death, virtually the same cry goes up from the intellectually wise.

Although Paul did not demonstrate complete overcoming, as Jesus did, he saw in man as a mystery the truth that had been lost sight of for "ages and generations . . . which is Christ in you, the hope of glory." We are urged by both Jesus and Paul to glorify God in our body. The body is the fruit of the mind, therefore we must become better acquainted with our mind and especially with the supermind, which has many names in the Scriptures.

The fact is that the entire theme of the Bible is man and his various states of mind, represented as persons, tents, tabernacles, and temples. In Exodus we read, "Let them make me a sanctuary, that I may dwell among them." It is explained that this sanctuary was to be the meeting place and eventually the dwelling place of Jehovah. Jehovah means the I AM, which is also the meaning of Christ or the supermind. Where in all the universe can man meet the supermind save in his own brain and body?

We are then compelled to conclude that the Tabernacle of the Israelites and the Temple of Solomon are external symbols of man's body, the real meeting place of Jehovah.

Paul says, "We are a temple of the living God; even as God said, I will dwell in them, and walk in them."

When Solomon was preparing to build the Temple he soliloquized, "But who is able to build him a house, seeing heaven and the heaven of heavens cannot contain him? who am I then, that I should build him a house, save only to burn incense before him?" The burning of incense in the house of Jehovah represents the spiritualization of the fine essences of the body through adoration and exalted thoughts. When our mind is lifted up in meditation and prayer the whole body glows with spiritual light.

This spiritual light transcends in glory all the laws of matter and intellect. Even Moses could not enter the Tabernacle when it was aglow with this transcendent light.

It is written that the Israelites did not go forward on days when the cloud remained over the Tabernacle, but when the cloud was taken up they went forward. This means that there is no soul progress for man when his body is under the shadow of a "clouded" mind, but when the cloud is removed there is an upward and forward movement of the whole consciousness (all the people).

We are warned against the effect of thoughts that are against or opposed to the commandments of Jehovah. When we murmur and complain we cloud our mind and Divine Mind cannot reach us or help us. Then we usually loaf until something turns up that causes us to think on happier things, when we go forward again.

Instead of giving up to circumstances and outer events we should remember that we are all very close to a kingdom of mind that would make us always happy and successful if we would cultivate it and make it and its laws a vital part of our life. "The joy of

the Lord is your strength."

You ask, "How shall I feel the joy of the Lord when I am poor, or sick, or unhappy?"

Jesus Christ said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Here is the first step in getting out of the mental cloud that obscures the light of the Spirit. Take the promises of Jesus as literally and spiritually true. Right in the midst of the most desperate situation one can proclaim the presence and power of Jesus Christ, and that is the first mental move in dissolving the darkness. You cannot think of Jesus without a feeling of freedom and light. Jesus taught freedom from mortality and proclaimed His glory so persistently that He churned our thought atmosphere into light. This light is Spirit power, and it can be seen and felt by any one who will call upon the name Jesus Christ and expect it to raise him quickly out of depression and negative states of mind into the power and zeal of an overcomer through Jesus Christ.

The Scriptures recite that when Moses came down from Mount Sinai with the Ten Commandments his face shone so brilliantly that the Children of Israel and even Aaron, his own brother, were afraid to come near him until he put a veil over his face. The original Hebrew says his face sent forth beams or horns of light.

The Vulgate version says that Moses had "a horned face"; which Michelangelo took literally, in his statue of Moses representing him with a pair of horns projecting from the head. Thus we see the ludicrous effect of reading the Bible in the letter.

Our men of science have experimented with the brain in action and they tell us that it is true that we radiate beams when we think. The force of these

beams has been measured.

Here we have further confirmation of the many statements in the Bible that have been taken as ridiculous and unbelievable or as miracles.

Persons who spend much time in prayer and meditate a great deal on spiritual things develop the same type of face that Moses is said to have had. We say of them that their faces fairly shine when they talk about God and His love. John saw Jesus on the island of Patmos, and he says, "His countenance was as the sun shineth in his strength."

I have witnessed this radiance in the faces of Truth teachers hundreds of times. I well remember one class lesson during which the teacher became so eloquent that beams of light shot forth from her head and tongues of fire flashed through the room, very like those which were witnessed when the disciples and followers of Jesus were gathered in Jerusalem.

We now know that fervent words expressed in prayer and song and eloquent proclamations of spiritual truths release the millions of electrons in our brain cells and through them blend like chords of mental music with the Mind Universal.

This tendency on our part to analyze and scientifically dissect the many supposed miracles recorded in the Bible is often regarded as sacrilegious, or at least as making commonplaces of some of the very spectacular and awe-inspiring incidents recorded in Scripture.

In every age preceding this the priesthood has labored under the delusion that the common herd could not understand the real meaning of life and that they should therefore be kept in ignorance of its inner sources; also that the people could not be trusted

with sacred truths, that imparting such truths to them was like casting pearls before swine.

But now science is delving into hidden things and it is found that they all arise in and are sustained by universal principles that are open to all men who seek to know and apply them.

So the time has arrived when all shall know the Truth, from the greatest even unto the least. Of course there are many sides to Truth. What we mean by Truth is confined to the great fundamental questions that have always perplexed and at the same time engaged the profoundest attention of men: What is the character of God? How does God create? What is the real character of man, and what relation does he bear to his source? What is the ultimate destiny of man and the universe?

These are some of the fundamental questions that meet us at every turn. They have been answered by both philosophers and priests in every age, yet they still remain largely unanswered in the popular estimation. Of course the priests think they have the answer, but they offer no proof save that of inspiration. We read in the book of Job,

"There is a spirit in man,
And the breath of the Almighty giveth them understanding."

The philosophers and scientists are not satisfied with the answers of the inspired. They want facts and they are testing the seen and the unseen for forces that respond to certain laws without variation or deviation. They claim that the theological explanation of creation by Moses and the location and description of the kingdom of heaven by Jesus are not specific enough and cannot be definitely and scientifically proved. All of

which is approximately true. Our popular religion does not attempt to harmonize its fundamental facts with the findings of science, and in its ignorance it fights science and thinks it is trying to destroy the faith of the people in things spiritual.

To any one who will search for the science in religion and the religion in science the patent fact is that they harmonize and prove each other. The point of unity is the Spirit-mind common to both. So long as religion assumes that the Spirit that creates and sustains man and the universe can be cajoled and by prayer or any other appeal can be induced to change its laws, it cannot hope to be recognized by those who know that unchangeable law rules everywhere and in everything.

Again, so long as science ignores the principle of intelligence in the evolutionary and directive forces of man and the universe, just so long will it fail to understand religion and the power of thought in the changes that are constantly taking place in the world, visible and invisible.

What is needed in both science and religion is a study of the words used to express ideas.

Oh come, let us sing unto Jehovah; Let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving; Let us make a joyful noise unto him with psalms. . . . For he is our God, and we are the people of his pasture, and the sheep of his hand. To-day, oh that ye would hear his voice!—PSALMS

Controlled Thought

THE ONLY TOOL WE HAVE TO WORK WITH IN BUILDING OUR LIFE IS OUR THOUGHT . . . JUST AS OUR INTERIOR THOUGHT IS, SO WILL BE OUR EXTERIOR LIFE.

BY GEORGE WYNN WILSON

WE CANNOT help thinking whether we like it or not, and unless we definitely control our thoughts they will run wild to our detriment. Our brain is a mental machine that knows nothing of holidays, rest, or time off. We cannot sit still and make our mind a blank in the same way that we can relax our body. Thoughts are things; and as our mind insists upon turning out these things continuously it is not difficult to realize the importance of controlling the output. Any other course is plain foolishness, a trifling with our future.

All things come into being by just one process: we get an idea, visualize a form for that idea, and by our active thought think life into the form, just as in the parable of Adam and Eve, the idea of creating a man came first, then the creation, and finally the breathing of life into the clay.

Day after day, week after week, we never cease creating forms of one sort or another in our mind, and thinking life into them. There can be no objection to that, except that though we are thinking most of us are ignorant of what we are actually doing. When we create affirmative images and give them life by our thoughts, we are in line with the desire of the Infinite

for us. But much of the time, not realizing what we are doing or only imperfectly aware of it, our mental forms are negative and we give them life to our own detriment.

Consider this well. The only tool we have to work with in building our life, consciously as we should like it to be or unconsciously in haphazard fashion, is our thought. This tool of ours will produce assured, positive, desirable results if we so direct, or it will build a narrow, limited, restricted life for us if we guide it that way or fail to guide it at all.

Just as our interior thought is, so will be our exterior life. Some of us may question that, but our doubts do not affect the truth of the statement, for on every hand is to be found proof that it is so. Take the trouble to investigate the results that have been achieved by others by affirmative thought rightly directed. Lacking personal experience, there is no other way to convince yourself of the truth of these statements. And you must be convinced before you can hope to use fully the limitless power of affirmative thought.

There are two kinds of belief, intellectual and spiritual. Very many people have satisfied their thinking, reasoning mind of the truth of metaphysical teachings, and this intellectual belief must come first to most of us. Once our mind is free from doubts and we set out to make use of the great power of affirmative thought, this intellectual conviction is likely to be followed by spiritual conviction. In proportion to the higher and higher degree of that conviction shall we have greater and greater understanding, finally attaining conscious contact with infinite Mind and a full realization of our oneness with divine power.

But to attain that, the greatest privilege open to

man, our intellect must be fully satisfied. Our thought must be based upon such certain knowledge and belief that doubt is unthinkable. To the extent that we get understanding and are in contact with the Infinite we shall be able to use the divine attributes. Contact with God opens to us infinite wisdom so that we know what to do and infinite power so that we are able to do it.

What this means can be learned from the life of Jesus, the only man of whom we have a record who attained full contact with the Father. Many of us have drawn upon the powers of the Infinite more or less blindly and have not reached anything like the perfection reached by Jesus. He knew no limitations except such as were imposed by divine law, and He accomplished anything possible to infinite Mind. Incidentally, no limitations are ever imposed by divine power: we limit ourselves by lack of understanding. When that lack is supplied all limitations are gone.

Once we realize the true power of affirmative thought, the whole world is ours. Then we create mental images of our desires (not necessarily in great detail) and think positive, affirmative life into them. Having conscious contact with God, we tap infinite power to obtain manifestation of those images and our desires are fulfilled.

You are earnestly requested to join daily in the affirming of the Healing and Prosperity Thoughts that appear each month in this magazine. These prayers are used by thousands of Truth students, and by joining them you will bring much good to yourself and to the world at large

Spiritual Discernment

AS WE QUICKEN IN OURSELVES THIS FACULTY OF DISCERNMENT, IT LEADS US TOWARD GREATER HEIGHTS OF REALIZATION UNTIL WE KNOW THERE IS WITHIN US AN ABIDING SPIRITUAL PRESENCE THAT IS THE FULFILLMENT OF OUR EVERY DESIRE.

BY MARY ELIZABETH TURNER

"I KNOW THE Bible is inspired because it inspires me," some one has said. This is a true test. Being born of Spirit, it carries inspiration with it, and he who reads feels the quickening of his own soul. That the Sacred Book has been a source of comfort and guidance to untold millions is attested by the fact that it is still *the* "best seller." The more we understand of Truth the clearer its meaning becomes to us.

For every situation we are called upon to meet Scripture gives us an example of the best way to meet it. Some of the Biblical characters used wisdom in solving their problems; some did not. Frequently it is as helpful to know what not to do as it is to know what to do. In the sixty-six books comprising the Protestant Bible, these characters come and go, leaving the imprint of their lives upon our mind and heart, and from them we learn the vastly important secret of successful living. Real success is always the passing over from mortal to spiritual thought.

One of the earliest of the successful men in the Bible is Jacob. As we study this seemingly contradictory

character, we see that through his actions there ran a strong current of spiritual discernment. This is one of the first qualities to be developed in our spiritual ongoing. We must learn to discriminate between good and bad, true and false, real and unreal. These pairs of opposites walk beside us, and until we are able to differentiate we often mistake foe for friend. Jacob knew the difference between essentials and nonessentials. He had what we call "good judgment," which on the mental plane is similar to "discernment." In Jacob's early life, we find good judgment coming into play. He had a good sense of values. He recognized his brother's birthright as something important, while Esau failed to value it above his appetite; and Jacob was determined to gain the birthright by fair means or foul.

The story is told in the Book of Genesis. Let us turn back the hands of the clock to a date some eighteen hundred years before Christ. There in the land of Canaan, in the village of Beersheba, lived Isaac and his wife Rebekah, with their twin sons Esau and Jacob. Esau, being the first born, was the heir of his father, and as the boys grew to manhood Jacob realized the power that his brother's birthright gave Esau over him. It meant much more than the external rights of property and leadership. Isaac's greatest legacy to his heir lay in his spiritual understanding, the covenant Jehovah had sworn to Abraham and reaffirmed to Isaac. The birthright was a sacred mission, and Esau was not the person to fulfill it. He had no comprehension of its worth and was not willing to sacrifice any immediate benefit even for the material power the birthright would give him at Isaac's death. Probably Jacob's estimate of the inheritance was quite limited, but the fact that he schemed and worked to get it showed superior appreciation of

it on his part. He played on Esau's weakness, and Esau sold his birthright for a mess of "pottage," a fleshly gratification of the moment. We are guilty of selling our birthright (spiritual integrity) for carnal pleasures, and before we reach the point in consciousness when we discern its supreme value we do not start on the path leading from sense to soul.

Esau and Jacob represent two phases of the mind of the average human being. Esau is the carnal mind, whose idea of "first things" is the gratification of the sense desires. To him the flesh was all important. To be well fed, to hunt, to live a life of physical comfort and pleasure was all he cared for. We have such material desires within ourselves and if, in the satisfaction of them, we overlook higher yearnings, we become so materially minded that we cannot see above the ground. Jacob is symbolic of the human intellect. The intellect has both good and bad qualities and expresses them indiscriminately. Jacob represents a higher stage of development than does Esau and is destined to supplant or take the place of the exclusively material or sense mind. The name Jacob means "supplanter," and as in our evolution the mental supersedes the carnal, so Jacob supplants his brother. In his eagerness to gain the birthright and his father's blessing Jacob resorted to underhand means. Sometimes in our desire to satisfy the mental we treat the physical unseemly, and the result is trouble in our house of consciousness. Jacob's actions caused so much trouble that he was forced to flee for his life.

Jacob set out in the direction of Haran. We must remember that Jacob represents the mind that through the faculty of discernment is beginning to catch a glimpse of Spirit. It would have been impossible for

Esau (the flesh man) to have such an experience as came to Jacob.

And Jacob went out from Beer-sheba and went toward Haran. And he lighted upon a certain place, and tarried there all night . . . and he took one of the stones of that place, and put it under his head, and lay down in that place to sleep.

Haran means "high place." Jacob was going towards the heights of consciousness. When he reached a "certain place" he tarried there. At a certain place in our unfoldment there is a pause, a standing still for a time, or so it seems. If we know what this means, we are not discouraged, but wait in faith until a revelation comes. For when we journey toward a higher conception of Truth, as did Jacob, there is a place where we must be still in order to receive the illumination that Spirit has for us. Jacob's vision was that illumination.

And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth . . . and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

The ladder set up on the earth with the top reaching to heaven is symbolic of our gradual realization of the Truth of Being. "For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little." In his poem "Gradatim" Josiah G. Holland conveys the same idea:

"Heaven is not gained at a single bound;
But we build the ladder by which we rise

From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

The angels of God moving up and down the ladder are the spiritual thoughts moving in consciousness when we meditate upon Truth. The potency of these thoughts enable us to "see" God as the apex of life, as the goal to which we aspire. The divine always speaks to us when we behold His presence, and here the covenant is reiterated to Jacob. The eight covenants recorded in the Bible are not limited to blessings to be bestowed upon certain individuals to the exclusion of all others. These individuals had simply attained sufficient spiritual acumen to perceive the everlasting covenant between God and man.

When Jacob awakened from his sleep (deep meditation), he was aware of one outstanding fact: the Lord was with him! "Surely Jehovah is in this place; and I knew it not." He thought Jehovah was in Canaan with his parents. We have been taught that God is in the skies, far away from us. When we endeavor to take hold of Truth, learn to be still, and meditate upon the divine, there comes the startling realization of the omnipresence of the Most High.

It is perhaps more difficult for us to know God as omnipresent than it is to conceive of Him as omnipotent, for instance. The very universe itself gives evidence of the working of a mighty power, but we are inclined to think of that power as entirely impersonal and outside ourselves. To be aware of God indwelling in our own being sheds new light on Jesus' words "I am in the Father, and the Father in me."

Thus does the mind (Jacob) come into possession of a spiritual idea so powerful as to revolutionize our world. In the mortal consciousness our ideas have a

tendency to get stale. They travel in well-oiled mental ruts and our conditions reproduce the monotony and deadness of our thought life. When the mind is prayerful, receptivity to God is produced and an active spiritual idea is born in consciousness. This is the seed that grows and bears fruit. Jacob's mind was fertile, he was ready for a higher teaching, and the idea that came to him at this time grew by leaps and bounds. He was not always faithful to it any more than we always are faithful to our own revelation, but if we will follow Jacob's example and remember the presence of the Lord most of the time, our progress will be sure. Jacob finally made the overcoming that established him as "Israel."

Jacob was awed by this mighty revelation and he was afraid:

"How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

This is similar to our feeling of solemnity and reverence when some phase of Truth is made clear to us. Then there is something to be done, and we can take our cue from Jacob.

> And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee.

That was the highest type of prayer Jacob was capable of uttering at the moment. "If God is omnipresent," Jacob probably reasoned, "and He cares for me, as my vision would seem to indicate, He will supply my needs." Jacob wanted to be guided, he required food to eat, raiment to put on, and he wished to return

to his father Isaac in peace. These are practical "wants" that must be furnished in every life. The first opening of the mind toward Spirit is somewhat dictatorial: we tell God what He is to do for us. Jesus gives us a better way: "Seek ye first the kingdom of God . . . and all these things shall be added." At this time Jacob's mind was upon "things" as ours frequently is, but the fact that he turned to God for them was a long step forward.

Jacob was a cautious trader: he bargained with God, but he knew the justice of reciprocity. Are we as fair in this as Jacob was? God answers so many of our prayers, all that are said in faith, but we do not always render unto God the things that are His. Are we not likely to take the gifts and forget the Giver? Many a person has been healed through prayer and failed to give his tithe of love, service, and money to the Lord's work. Jacob was true to his part of the bargain, and we find mental discernment taking on the quality of spirituality and becoming an unerring guide in Jacob's life.

As we quicken in ourselves this faculty of discernment, it leads us toward greater heights of realization until we know there is an abiding spiritual presence that is the fulfillment of our every desire. "Lo, I am with you always, even unto the end of the world." We do not have to seek afar. "Jehovah is in this place," and He is "my God." God becomes very personal to us when we discern Him.

The Almighty will be thy treasure,
And precious silver unto thee.
—JOB

The High Light of Life

LET YOUR LIGHT SHINE INTO YOUR IMMEDIATE ENVIRONMENT TO MAKE IT HEAVENLIKE, INTO THE LIVES OF YOUR FAMILY AND ASSOCIATES TO BRIGHTEN AND BLESS THEM, INTO YOUR WORK SO THAT IT MAY GLORIFY GOD BY ITS PERFECTION.

BY CLARA PALMER

SOME TIME ago I chanced to overhear a street-corner conversation carried on by two men. Seemingly both of them were critical about churches and religion in general. However they had gone to an open-air meeting sponsored by some young people who were holding a national conference at the time. The young men and women were evidently letting their light so shine that their works were glorifying God, and the two skeptical men had been quickened by its glory.

"These youngsters really have something," said one of the men. "Did you observe how their faces shone? Did you notice the courtesy among them, how that one brilliant young speaker worked himself into the background to give the self-conscious, undersized one a chance? Somehow you know they are square dealers, don't you?"

"Yes, sir, you do!" came the quick, emphatic response. "I tell you, the ones who let their light shine as those youngsters are doing more nearly make me believe in a good God than all the sermonizing in the world."

"Talk about letting your light shine!" remarked the first. "All through the years of depression a certain

customer has come to my store. Every cent she spends she seems so happy about that she literally charges it with a spirit of plenty. I always feel richer every time I wait on her. She definitely cut down her family's expenses, but never once has she talked hard times or criticized prices. One day a neighbor woman came in with her. As she picked out her vegetables the other woman whined, 'You must be rich. I would not dream of buying such things these hard times.'

" 'I am rich,' agreed my plucky friend. 'I am a child of the King. My Father knows that my family has need of these things.' "

The men boarded a bus, and I heard no more of their conversation, but within my consciousness were quickened the words of Jesus Christ: "Ye are the light of the world. A city set on a hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

I thought of those hundreds of young people and how surely they were letting their light shine, not by showing off—it is only the personal ego that shines through egotistical display—but by letting the joy of Spirit overflow in the radiance of happy, smiling faces; by letting God's love express in silent acts of consideration for others; by letting the Christ shine through in the humility of personality that will step to one side to give a comrade the spotlight. I thought of, and from my heart I blessed, the courageous housewife who could make her grocer feel rich, who did so let the very substance of God shine through her daily shopping activities that all sense of lack was erased.

I thought how my own consciousness had changed since the time when as a young woman I longed to do something spectacular for Jesus Christ, something outstanding in social work, some mighty service in the slums. I wanted to go on the platform and preach my creed, my belief in God, my love for Him. However God had a different plan for me. Bless God! I know now that He wanted to teach me in humility of spirit, through the Christ indwelling, how to do the little things, the commonplace tasks, the everyday things such as shopping, greeting the agent at the door, doing menial things, and how to be patient and kind and meek in such a manner that it glorifies the Father and causes His light to shine throughout the world.

Men do not "light a lamp, and put it under the bushel." Neither does God, who is the lamp of the soul, give us His light to hide under cover of worry, doubt, disbelief, deception, lack, disease, or fear. He gives it to us, the light of our life, to be held aloft by our faith and prayers, our momently thoughts, words, and deeds.

God did not impart the radiance of His Holy Spirit to us for us to shadow it by our personality or egotism, or even by our ambitions and desires. He gave it to us as a lamp to our feet to guide us at every step we take, to shine through our work whatever it might be, the glory of the Holy Spirit, the effulgence of divine love, faith, integrity, joy, and understanding.

Where we find greatness, where we find the fineness and excellence of character and achievement that makes us exclaim, "Surely God must have inspired and worked through this person," there we find the unawareness of self that will accept no personal tribute and that

declares, "I have done nothing." It reminds us of the statement of Jesus Christ "I can of myself do nothing."

"Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." It is natural for us to want to shine. It is what God has equipped us to do, what He intends us to do, but the more we become aware of the One who abides in us the less we desire to shine in our own personality or in our own name. We desire rather to live radiantly, graciously, helpfully in such a manner that the work we do, the things we say, even the thoughts we think will reveal to others the spirit of Jesus Christ and glorify God by turning the attention of others to His love and beneficence rather than to our personal ambitions or achievements.

No praise on earth is half as sweet to you as learning that because of the light of the Holy Spirit shed abroad through some thought, prayer, act, or word of yours some one was illumined, lifted up, blessed, or healed. And instead of associating the benefits received with your personality praise was given to whom it was due, to God or Jesus Christ.

A certain woman was trying with all her might and vigor to convert her family to the acceptance of Christian healing. Not being well herself, she was peevish and irritable. Her relatives taunted her saying, "When you get results we will believe in your God." Moaning and groaning she begged God to let her healing be a sign to her family, but still it did not come. Then she decided to give up all thought of healing and to try to let the light of Christ, the love and patience and grace of Christ shine through her in her thought and attitude toward her family. After all she

had not the saving grace to free the souls of others; only God had that. She had talked and talked and begged and implored to no avail. Now she would do nothing except to let the light of God shine through her.

The woman was amazed at the different ways in which the light shone, how it sealed her lips against fretting, how it inspired her to speak happy, tolerant, understanding words, how it entered into her work to make the whole home atmosphere more bright and cheerful, how it was reflected in her husband's business by way of attracting more customers, how it returned to her again as her husband's grouchiness and discouragement dropped away. The woman forgot herself in her interest in works that glorified God. Then came the day when she realized that her health had been restored and her dear ones were interested in the Truth she was living.

The most priceless part of the Silent Unity work is the manner in which God sheds His light through each worker. There is no personal recognition or applause. There are no records kept of how many may have been helped or healed through a certain person's prayers, but each day brings reports from correspondents who because of the help received have beheld the glory of God's healing love. God as substance, God as love, God as harmonizing peace, God as life, God as freedom, contentment, joy has been revealed, and the light of thankfulness returns to increase the faith of those whose works have glorified the Father.

From the ruler of the nation to the lowliest of the citizens, the work that is done by each and every person either glorifies God or belittles man, for that which does not glorify the Father is unworthy of the children of God.

Too often we place the good works spoken of by Jesus Christ on some high pedestal unattainable to the average person, forgetting that Jesus Christ came to teach the average person how to live, how to work, how to rejoice to the glory of God.

No matter how man may credit it all good work, even that pertaining to the humblest task, glorifies God, because all good work promotes comfort, good will, prosperity, and order. It increases the worker's ability, arousing in him a dependable, alert, and cheerful spirit of success.

Think how frequently the teachings and parables of Jesus centered around the simple things of the everyday life, the farmer sowing his grain, the housewife mixing her dough or sweeping her home, the men working in the vineyard, the servants investing their talents, the shepherd tending his sheep, the woman drawing water from the well, the little children being encircled in His strong, loving arms, the young boy with his basket of bread and fish. It was of just such things as these that the great teacher spoke when He taught us to let our light so shine that our works would glorify God.

A clean, wholesome, well-ordered home glorifies God with its order, beauty, harmony, and restfulness. A well-prepared meal blessed by the loving, careful service of some one's hands feeds more than the physical man. It satisfies an inner longing. It glorifies God. The person forgetful of self who gives to his service, whether it be ditchdigging or government planning, the best that Spirit within prompts him to give and makes him capable of giving, is doing a work that glorifies God.

Jesus Christ was speaking to the individual, to you,

to me, to every man, woman, and child, regardless of time, environment, personality, or position when He said, "Ye are the light of the world. . . . Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

A father can so live that his children will appreciate what Jesus meant when He called God Father, or a parent may so live that the children will turn in fear from God as Father. A mother can so live and serve her family that every member will know what John meant when he said that "God is love."

It is the works of the heart, the works of love and faith and appreciation, combined with the works of the mind, the works of wisdom, truth, and discernment, and the works of the hands, caring for children, planting fields, carrying on business, directing institutions—it is the industry of Spirit acting through us that glorifies God, directs the attention of our associates toward God, and lifts humanity Godward, stimulating the spiritual growth of the race.

You may not realize that you are really doing anything but as surely as you are doing the best you know how to do, giving heed to the directive counsel of the Christ that abides in you, your works are glorifying the Father.

You do not have to go afar, you do not have to disrupt your mode of living. If you are restlessly reaching out toward some great service, yearning to serve, longing to bless great multitudes, straining to work miracles, relax every tense, yearning thought and let the light of the gospel of Jesus Christ shine upon your desire. Turn on the lamp in your room. Note how readily, how easily it shines. Just so effortlessly the Christ light will shine through you in innumerable ways

right now, right where you are.

Let your light shine into your immediate environment to make it heavenlike, into the lives of your family and associates to brighten and bless them, into your work so that it may glorify God by its perfection. It will clarify your thoughts, it will brighten your entire life, it will illumine your soul. It will glorify God in the midst of you, it will glorify Him in the midst of your fellow men. It will reveal the kingdom of God to you and make all its benefits accessible.

"A city set on a hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine."

A PRAYER

Take my life—its every moment—
Take my heart, and mind, and will.
Take me, senses, soul, and spirit,
That Thy glory all may fill.

Guide, inspire, and purify me;
Make me gentle, true, and kind.
Give me grace to be more humble,
Joy in simple things to find.

Let me be to all a blessing,
Loving in the highest way,
That my life may be united
Consciously with Thee—for aye.

—CHARLES K. HAMILTON

Parents' Question Box

BY ZELIA M. WALTERS

Question. A boy of eleven starts on some project with great enthusiasm, works feverishly for a brief time and then abandons the plan completely and starts on something new—only to abandon that and try some other new scheme. I am aware that childhood and youth are times for experiment and that children must be allowed to try out many things before they find their natural aptitudes. But cannot the experimentation be overdone? I do not want my son to grow up to be one of the perpetual beginners that never finish anything.

Answer. Parents are right in being concerned about the perpetual beginners. Youth is the time for experiment and change, but it is also the time to get training in steadfastness, perseverance, and the will to go on over any difficulties. To allow a child to grow up so mercurial that he cannot summon determination to carry a project through is a grave injustice. Every grown-up person can look back over his childhood and see a line of projects begun and abandoned. But if he can see no project carried through to completion in spite of difficulties and discouragements, he must admit that he is living an ineffectual life. The beginners plan so largely and begin with such enthusiasm. We see them of all ages. We meet them in Truth study classes. They are on fire with zeal. Now at length they have found the thing that will transform life for them. They go to work with apparently boundless energy. But in a little while the fire dies down, the effort flags, they leave

their study without ever having proved any of the great truths they have contemplated. Perhaps they were just on the verge of accomplishment. Perhaps a little more perseverance would have brought them to the open door from which they could look upon the glories of a life in accord with God. But neither their natural disposition nor their training had made steadfastness a part of their equipment. We must not leave our children so handicapped. We must definitely train them to persevere in the thing their judgment has pronounced worth while.

There is a golden mean. We must let the child experiment. We cannot decide for him as to the direction in which his tastes and abilities will incline. He must try and find out. Some things must be abandoned—but not all. When you notice the tendency to be a perpetual beginner that is the time to take steps. Probably by this time the child is old enough to reason. Explain to him what he should do, and why. When he has given up some project that he began, tell him that you expect him to carry the next one through. Tell him to consider carefully before he takes up the next hobby, job, or avocation. He is to decide in advance whether he will like it well enough to go through with it. Then when he rushes in all eagerness to begin something new, remind him of your talk together. "Now this is to be the thing you will carry through. Remember, even if you lose your interest in it, you are going to carry it through. Think carefully now. How hard is it, how long will it take, are you fitted to do it? Very well, now let us ask God to guide us. Let it go for a day, and whenever you think of it, think that God knows whether you ought to do this. If you get very still you will hear His voice telling you what to do. If God does tell you to do

it, ask for His wisdom and strength to help you to do it well."

Suppose this lesson is repeated a few times until it becomes habit for the child to consider a matter carefully, waiting for inner guidance before he decides, and then leaning on divine wisdom to carry through. This child will never grow into a perpetual beginner. He will grow into a poised, assured man. He will make no mistakes in choosing his vocation or his job. He will not go down blind alleys. He will travel the way that leads to the abundant life. Steadfastness, perseverance—these are not mere names for pleasant qualities that make for success in the material world; they are interwoven into the very fabric of the spiritual life.

SUPPLIANT

At the purpling gates of dawn I stand,
An empty cup in my suppliant hand:

O Giver of life, fill Thou my day
To the golden brim with work and play;
With courageous strength for every task;
Elixir of joy from beauty's flask;
With purpose to serve, the will to do,
A heart that's open to friendship, too.

At the purpling gates of dawn I stand,
An empty cup in my suppliant hand.

—MARIE BARTON

Two Kinds of Prayer

COMPLETE, WHOLEHEARTED RELIANCE UPON . . . GOD, THAT IS THE PRAYER OF FAITH: NOT AN IMPLORING OF GOD FOR SOME SPECIFIC THING BUT A CLEAR AND UNQUESTIONING RECOGNITION THAT GOD IS IN CONTROL OF THE SITUATION.

BY ELEANOR HUNTER

RECENTLY a friend who is an exceedingly good woman said to me, "It seems to me that all the things I have ever prayed about turned out the wrong way. The things I prayed to receive I didn't get. The things I prayed to be spared I did get."

This is such a common experience that it would seem to indicate that there is some defect in the common practice of praying, something that is misunderstood. And the answer, I think, is this:

There are two kinds of prayer. One is the prayer of fear. The other is the prayer of faith.

Prayer is such a fundamental urge, and praying is something that all Truth students do so consistently that it seems important to analyze these two kinds of prayer to see if we are exercising this primal function as effectively as we can.

The prayer of fear is the prayer of anxious, imploring, heartbreaking petition. It is the prayer that never seems finished, that is continued in panicky repetition until our consciousness seems a veritable merry-go-round of pathetic importuning. It is the kind of prayer that because of centuries of ancestral practice is always thrusting its temptation before us. We are faced with

a trying condition, perhaps a desperate one, and we turn to God tensely, pleadingly, desperately, begging Him to help us.

Upon analysis it immediately becomes apparent how diametrically opposed this kind of prayer is to the truth about God and the truth about life. It is an acquiescense in the belief that evil conditions exist as a reality, that it is possible for such conditions to coexist with God in a universe the entire substance of which, Truth tells us, is comprised only of good, the only order and action of which is good. It is an unconscious recognition of the belief that God may or may not do something about it, that He could if He would, but probably He won't.

Its effect upon us is to crystallize a stronger impression of the evil situation, to emphasize our feeling of doubt, to tie us into tighter knots of nervousness and anxiety. Actually its effect is to magnetize us so strongly with the fear of the thing we are praying about that, instead of relieving us of the situation our prayer tends to draw it more closely to us.

The prayer of faith, on the other hand, is the relieving expression of complete confidence in God. It is the act of "casting" our burden upon the Lord.

Truth tells us that God is all good, that God is ever present every instant, this instant, surrounding and permeating both us and the situation, that there is no absence either of the substance or the activity of God, that there is no distance we must traverse before we can reach Him, and that there is no limitation to the might of God's power.

Truth teaches us that this situation has arisen because we have shut our eyes to the presence of God, of goodness, in our life. We have seen some finite situa-

tion, some apparent lack of love, or harmony, or supply, or health not as lack but as a definite actuality, and we have accepted it as being the real substance of life.

We have kept our eyes lowered so that they see only as far as the boundaries of the situation itself, instead of lifting them to take in the larger scope of the actuality of the invisible substance of life flowing into our affairs, constantly present, constantly active.

The first step in our prayer of faith is an interval of rest from struggle. We stop fighting the situation and become still, letting go of our own frenzied anxiety.

In even that momentary relaxing of our own puny efforts we are freed somewhat from the tensity with which we kept our vision focused upon the condition itself.

In that release we can then lift our eyes higher to the truth about the situation, the truth that God is; that God is all the substance there is, all the order, all the action, all the intelligence, and all the power; the truth that this infinitude of God is present now and is acting now, in this situation; the truth that God's intelligence knows infinitely better than we do what step to take next and the proper harmonious conclusion; the truth that God's power is infinitely greater than ours and that God can bring about the proper answer even though it involves the activities or change of heart of other persons; and lastly, that not only can God do this but that it is His loving will to do so.

When we have "let go" of our own struggle enough to realize this great truth, we can feel even physically a great relaxation of the tension that had gripped us in fear. We can feel our muscles loosening their tightness, our eyes and face relaxing. We begin, figuratively, to breathe again. And then comes that expansion of

exultation in a deeper, profounder realization that this is indeed Truth; that actually, as truly as there is air and sunshine, as truly as we exist and as our existence was begun and is sustained by God and not by our own efforts, so actually are all the elements and activity of our life created out of the substance of God and ordered and moved by the intelligence and power of God.

When we have gained this exultant state of consciousness, we can pray the prayer of faith. No longer do doubts torment us, nor any anxiety that possibly God did not hear us or care to answer. Then we *know* that this struggle is not ours but God's, and that for God it is no struggle. It is simply the orderly progress of life directed to a constructive, fulfilled end.

Then, whether in actual words or only in feelings, we can lift our heads with the glorious prayer "Yes, God is handling this situation, and whatever He does will be wonderful." So complete is our realization that this is so that we cannot help adding the completion of the prayer " 'Father, I thank thee that thou heardest me. And I knew that thou hearest me always.' I thank Thee that this is done."

Complete, wholehearted reliance upon the might and the love and the goodness of God, that is the prayer of faith: not an imploring of God for some specific thing but a clear and unquestioning recognition that God is in control of the situation.

Is not the difference between these two kinds of prayer quite apparent?

But even when we have gone through this soul-cleansing experience, the ancient temptation to fear and implore sometimes comes back to us later, before our results have had a chance to become manifest.

Then, instead of giving way to the old panic, stand

firm. At the first appearance of a desire to start the old merry-go-round of petition, stop yourself and say, "No. I do not need to beg God. God is taking care of this situation; the work is done. Thank You, God."

Humanly we are very much creatures of habit, and the main feature of our activity in life is the building of habits. By virtue of this fact we shall find that we can build the habit of prayer with faith and that every time we refuse to give in to the temptation of praying with fear we have lessened the old habit and strengthened the new one, until gradually we shall find our prayer habit becoming the full expression of our confidence in God and our gratitude to Him. Our prayer will be the kind of prayer that puts us in accord with the activity of God so that we find His might and power expressing itself constantly more fully in our own fulfilling experience of life.

FULFILLMENT

Life flows through me like a mighty river;
Joy sings in my heart its lilting song;
Power sets every faculty aquiver;
Truth is my foundation, sure and strong;
Peace is mine that passeth understanding;
Wisdom is my heritage for aye;
Love now rules my life with its commanding:
I have found the Christ, the perfect Way.

—ESSE HAMOT

Constructive Affirmation

OUR "I AM" AFFIRMATIONS SHOULD ACCORD WITH OUR DESIRE TO EMULATE AND ACQUIRE THOSE ATTRIBUTES WHICH WE HAVE LEARNED THROUGH CHRIST OUR GOD POSSESSES.

BY FRED A. BARROW

POSITIVE affirmation is at all times constructive, but it can be constructive of evil as well as of good. When we say, "I am good," or "I am healthy," or "I am honest," or "I am capable," or "I am kindly," or "I am just," or "I am generous," or "I am prosperous," we utter an upbuilding affirmation. Continued iteration of such positive statements, with faith, will assuredly be constructive of those desirable qualities.

On the other hand, if we continually disparage ourselves by such affirmations as "I am evil," or "I am sick," or "I am poor," or "I am incapable," or "I am vile," and so on, we shall become so.

Now as Christians it is our desire to become Christlike in character, and as children of God we would become Godlike in our nature. Therefore our "I am" affirmations should accord with our desire to emulate and acquire, even though in a small degree, those attributes which we have learned through Christ that our God possesses, and which we know that we may obtain through Christ.

Jesus said, "I and the father are one," and prayed to that same Father for His disciples, "Holy Father,

keep them in thy name which thou hast given me, that they may be one, even as we *are*"—which reveals the thrilling fact that those who are one with Christ are one with God.

"I am one with God through Christ."

What an exultant flush of power and noble pride surges through us when we make that affirmation! How it elevates and strengthens us, giving us the will to do what is good! We know that only what is good comes from the Spirit of God.

Some men scoff at pride of ancestry or race, but even such pride can exert a powerful influence upon a man. "I am a direct descendant of the house of M——. All men of that house have been honorable men; therefore I will be an honorable man, doing only what is right and good and just," says a young man, proud of his lineage. Most of us have a certain amount of pride in the fact that we were born into a certain great nation, and that pride is an asset.

But regardless of our earthly heritage, regardless of our nationality, we have a greater reason for pride in the fact that as Christians we can claim kinship with God through Christ.

Yet that kinship, even like lesser kinships, involves on our part certain obligations, and we can live up to those obligations or we can neglect to do so. As children of the house of God, through Christ, our kinship inheres in us regardless of what we do, regardless of how we live; but let us remember this: It is possible for us to honor the name we bear or to dishonor it. Said Paul in the Second Epistle to Timothy, "In a great house there are not only vessels of gold and silver, but also of wood and of earth; and some unto honor, and some unto dishonor." The house of God is a great

house, the greatest house of all; and it is our house, therefore let us not dishonor it.

I am one with Christ and God. There are those who claim that kinship but deny its efficacy for good; there are those "holding a form of godliness, but having denied the power thereof."

You believe that the Spirit of God has constructive power and you say, *"The Spirit of God dwells in me."* Now if that is the case, why cannot you, and why cannot I, by the power of that Spirit conquer the evils that are inimical to our spiritual, mental, and bodily welfare and develop that which is good?

We can. But not through negations.

"I will not do evil" is a negative assertion; it is not constructive of good. *"I will do good"* is a positive assertion, and it is a builder. *"I am of God, and God is good, therefore I am good and will do good"* is a positive affirmation laden with mighty possibilities.

I advanced this idea in the presence of a man of skeptical mind. Said he: "There are people in asylums who say, 'I am Napoleon,' or 'I am George Washington,' or 'I am Joan of Arc,' and who believe what they say; yet you and I know that their claims are foolish, preposterous."

The cases are not parallel, and the argument is not sound. The true Christian is an eminently sane person, not a demented one.

He does not say, "I am God," or "I am Christ." What he or she does say is "I have within me the Spirit of Christ; the same Spirit that animated the Son of man and the Son of God. The Spirit that possessed Christ, the Spirit of God, also has possession of me. And as the Spirit of God is a creative, controlling, guiding, and constructive Spirit, so within me there is a

creative, controlling, guiding, and constructive power that I can use for the benefit of all men, a Spirit that *I am* using."

The Ten Commandments were mostly negative. Jesus gave us the positive commandment to love God with heart and soul and mind and our neighbors as ourselves, and by obeying that one positive commandment we cannot by any means break any of the negative ones.

You place a dirty glass half full of mud, we will say, under a water faucet and allow the water to run into the glass. Before long the flow of pure water has cleaned out the mud. The mud cannot remain in a vessel into which clean water is ceaselessly flowing; and evil cannot remain in the heart of one into whom the Spirit of good is ceaselessly flowing. The affirmation *"I am of God, and God is good"* might be compared to the turning on of the faucet; and beneath the flow of the Spirit what is evil is washed away and the soul becomes filled with the water of life.

To ourselves and to others we should at all times give affirmations of love and hope and good cheer, and avoid negations. Negations discourage; constructive affirmations encourage. Knowing and confessing the power of God, why should we make use of such timid phrases as "I should like to do that good or great thing," or "I wonder if I dare attempt to do it"? We should strongly affirm the power of the Spirit and say, *"I am given power by God, who is the source of all power, and through Him I can do and am accomplishing that which He would have me bring about."*

And the power of the Spirit of God is not limited in its scope; it exercises its beneficent influence upon all men everywhere, in every branch of righteous endeavor, in all places, in all fields. It enables us not

only to be good but to be good to some purpose.

Jesus was not only good but He went about doing good, manifesting the power of God to heal. Hence He has been called the Great Physician. But not only in the healing of the sick does God manifest His power. It is your desire to become a great singer, a great artist, a great engineer, a capable inventor, a clever architect, an honest and honorable statesman, a prosperous merchant, a good housekeeper or mother, or what you will. If by natural endowments you have the capacity to become that which you would, then through the power of God working within you that you will become. That is so—if you so will!

CONFIDENCE

By Lenore Anthony

When I behold Thy love
Made manifest
In all Thy greening trees,
By magic dressed;

When I behold the miracle
Of bud and blade;
I lift my head and walk,
All unafraid:

Secure that like the trees
My days are planned,
That my whole patterned life
Is in Thy hand.

"The Years That the Locust Hath Eaten"

GOD IS ETERNITY! TO KNOW AND UNDERSTAND THIS IS FUNDAMENTAL; IT IS THE FOUNDATION UPON WHICH ONE BUILDS ANEW, REGARDLESS OF AGE, REGARDLESS OF THE LOCUST YEARS.

BY A. J. PEEL

THERE ARE certain generally accepted conclusions that at first blush appear to be either nuggets of wisdom or obvious facts to which experience lends ample support: "You can't turn back the clock." "Years that are past are beyond recall." "Wasted years can never be redeemed." Obviously, if one accepts these conclusions, they should serve as a spur to constructive effort, to the prompt seizure of the present opportunity, and to the formulation of a definite purpose. How many an "old" man has wished that his youth could be renewed like that of Faust!

The English poet Thomas Hood wrote rather pathetically of his boyhood days. A few lines from his poem will illustrate his attitude:

"I remember, I remember
The fir-trees dark and high;
I used to think their slender tops
Were close against the sky.
It was a childish ignorance,
But now 't is little joy
To know I'm farther off from heaven
Than when I was a boy."

And has this not been the mood of all men at times?

But this does not necessarily make it true. After all, innocence is not "heaven," and conflict—yes, even failure—may bring a man nearer to heaven than he ever could be, as a boy; for the "kingdom of heaven" is taken at the point of a "sword." It is a state to be won only through constant warfare with the flesh and materiality.

In the matter of the years that "the locust hath eaten," the student of Truth does not accept without question the wisdom of material knowledge; for Truth is often a complete negation of what worldly thought believes and accepts. When the inspired prophet of old said, "I will restore to you the years that the locust hath eaten," he made a statement of divine truth that literally has been fulfilled again and again in human experience. It is significant that many of the Biblical patriarchs did not begin the great work for which they were ordained until they had passed the years when men are supposed to be most active and constructive. Moses, for example, was a comparatively old man when God called him to lead his people out of Egypt. Whatever he had done in the years previous to this event, it hadn't amounted to much. But from that point on what a lifetime of service and usefulness he crammed into his remaining years on earth!

The law of spiritual restoration is one of tremendous comfort to those who do not find the way of Truth until they are advanced in years. Since time does not enter into the divine thought and purpose, the years devoured by the locusts of pleasure, laziness, self-gratification, and supine indifference to one's real entity and individuality, while they may curtail the period of one's divine consciousness of living on this mortal plane, are but a brief pause in eternity. To a minute sand bug a small pebble on the beach may be

a mountain; to a man the beach is flat surface. To a man thirty, forty, fifty, or more years in a lifetime is a big slice, and the consciousness that these years may have been spent without a knowledge of God or of man's unity with the eternal verities may seem like a whole lifetime wasted—eaten by the "locust"—but to Divine Mind it is less than a moment of mental and spiritual blindness.

When in the 23rd Psalm David sang, "He restoreth my soul" (God restores my spiritual sense), he uttered a great truth. Literally restoration means giving back what was thought to be lost. It is a cancellation of the experience of lack.

"If I could start life again with the knowledge of God that I have gained since I began the study and practice of Truth, I should not be constantly haunted with the thought of what I have missed in life. Now it's too late for me to look forward to great things and great experiences." If that is the burden of your thought, dismiss it instantly. Not only is the past gone; it never really existed if you were not living in divine consciousness. You never have at any time been separated from God in Truth; the measure of your life as a son of God is eternity! To know and understand this is fundamental; it is the foundation upon which one builds anew, regardless of age, regardless of the locust years. If to material sense the locust years have robbed one of physical strength, Truth understood and applied will restore health and vigor. If the locust years have banked the fires of inspiration, it is Truth that rekindles them. If the locust years have stripped one of home, friends, adequate supply, business, opportunity, confidence and hope, the joy of achievement, it is the Christ Truth that restores these blessings.

The rejuvenating power of Truth has been manifested in thousands of authenticated cases. It is a common saying that a man "is as old as he feels." The Truth student would improve on this and say that a man is as old as he thinks. If he thinks God's thoughts, then maturity is the goal of all his activities, physical, mental, and spiritual. His mind is always climbing, never going downhill, therefore there can be no entertaining of thoughts of decline or cessation.

A friend of mine began to cultivate a spiritual consciousness only after a "lifetime" of selfish living without thought of his unity with God, good, and his fellow man. Illness, adversity, and unhappiness forced him to seek God. Today at sixty-five he plays tennis, does more constructive work in a day than most younger men, is a welcome guest in the company of persons much younger than himself, and an inspiration to his friends and acquaintances.

It is a matter of constant remark that many students of Truth look much younger than their years. But this is to be expected; it is the natural reflection of their thought. If worry, fatigue, failure, and poor health age people, then freedom from worry, Truth's easy yoke, the consciousness of unity with divine omniscience and omnipotence, and dominion over the body, must be the logical evidences of spiritual living. "They that wait upon the Lord shall renew their strength."

This divine law of restoration is so potent and practical that when applied understandingly by spiritual-minded people, its omnipotence is manifested in all creation. A woman who lives the Christ Truth as simply and naturally as she performs her daily duties, was concerned because some valuable plants that she tended with loving care seemed to be attacked by blight. When

the suggestion came to her she immediately declared that God's law restores and sustains health and that nothing can thwart that law. In complete confidence she waited two or three days for her plants to manifest the law of divine restoration. She was not disappointed. Almost immediately the blight seemed to be arrested. In a few days all the plants were healthier than they had ever been before.

The restoration of the man with a withered arm, whose healing was brought about by a disciple of the Master, has its counterpart in many similar instances of healing today. A boy of ten years, whose legs were of unequal length due to a fall when he was a baby, was brought by the parents to a Truth practitioner. The practitioner declared the law of divine restoration and gradually the shortened limb began to grow until the boy no longer limped. This divine law of restoration is a law of adjustment that may be applied to any human condition that is inharmonious. What the "locust hath eaten" can be restored by God, because perfection is the only standard known to Divine Mind.

The recognition of this truth should not of course tempt one to postpone or neglect the study and practice of spiritual living. It still is true that material sense reaps what it sows and the reaping can be bitter and unpleasant; and the duller one's spiritual sense the greater the semblance of reality of "punishment" for broken law. Every mistake made must be corrected, there is no escaping this law; so why perpetuate errors of thought?

All divine laws are conditional. Not that they are not eternal and uninterrupted; but the human will and false reasoning can temporarily remove human consciousness from the beneficent operation of the law of

good. Then it is that we experience discord in our life and affairs, self-condemnation, remorse, and regrets that hinder our joyous freedom from the results of past errors. But the divine fact remains that once we recognize our unity with All-Good and our sonship to the Father, the results of false conceptions of life can be wiped out in consciousness.

MY PART

By Della Adams Leitner

The good I seek is seeking me;
My part's to make the channel free
By prayer and praise, by faith and love,
By consciousness that from above
I now receive the wisdom true
To harmonize in all I do
My life to His, the perfect One,
And then give thanks His will is done.

My good shall come in His own way;
No need is there that I should pray
For certain means; 'tis mine to know
What He ordains is better so
And better far than I could plan.
I pray no doubts and fears may ban
The joyous blessings that are mine,
Unlimited, of love divine.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 2, 1938

UNITY SUBJECT—*Pre-eminence in Christ.*

INTERNATIONAL SUBJECT—*The Gospel of Mark: A Preview.*—Mark 10:35-45.

35. And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee.

36. And he said unto them, What would ye that I should do for you?

37. And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.

38. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?

39. And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized:

40. But to sit on my right hand or on *my* left hand is not mine to give; but *it is for them* for whom it hath been prepared.

41. And when the ten heard it, they began to be moved with indignation concerning James and John.

42. And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.

43. But it is not so among you: but whosoever would become great among you, shall be your minister;

44. And whosoever would be first among you, shall be servant of all.

45. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

GOLDEN TEXT—*And whosoever would be first among you, shall be servant of all.*—Mark 10:44.

SILENT PRAYER—*I serve others that I may gain dominion and mastery through self-control.*

The present is a practical age. Before the average man does a thing he wishes to understand why he does it and to know what the result will be to himself as well as to any others who may be involved. He fully expects to receive his deserts, and to this end he asks what he is to get out of the service he renders to others.

The present is not the only age in which men have looked for practical results. The disciples James and John tried to secure a promise from Jesus that their status in the kingdom that He preached would be what they desired. They wished the chief seats in the kingdom. Jesus at once reminded them of the qualifications for such greatness.

Metaphysically James and John represent wisdom and love. They were the sons of Zebedee, who represents ambition spurring man on to try to enter the kingdom. On first thought it would seem as if wisdom

and love were the chief faculties that enable one to enter the kingdom. Only apparently so however, for unless they are balanced and offset by the other faculties there is a one-sided development that leaves one unable to realize the blessings of the kingdom of heaven. As wisdom without love leaves life cold, so love without faith makes its possessor miserable. The faculties must all be developed together to make the well-rounded life and character. Where this takes place man is great in self-mastery and dominion as well as in capacity for service.

No one can put himself heart and soul into the service he renders before he learns to center his thought in the universal life. The self-centered man or woman cannot give wholehearted service for the reason that the necessary detachment from self is lacking.

The glory of the Christ is in doing good to those who need help, not in striving to excel others in the exercise of even such admirable traits as love and wisdom. To be acceptable good must be done unself-consciously, and to benefit the person who serves this person must accept the call to service as an opportunity. He serves best who so far suspends his critical faculty as not to disparage others in comparison with himself. If he enters imaginatively into the life and interests of others, he does well. He can then express that loyalty which is the crown of love, and show the same trustworthiness in the presence of third persons as in the sole presence of the one whom he is serving. He who keeps the same friendliness toward another in the company of mutual acquaintances as when alone with him has achieved great faithfulness and independence of judgment.

Our faculties have a part in our destiny. To go

through life doing deeds of love and kindness while unmoved inwardly by any feeling of compassion or gentleness would be the attitude of an automaton, not the reasoned conduct of a Christ follower. He who follows the Christ way brings every faculty into subjection to the Christ Spirit. Self-discipline is one of the first qualifications of greatness. Love drinks of the cup, wisdom is baptized with the baptism of the Christ, but this anointing is of the mind, heart, and soul, not of the external man for the envy or edification of others. It is an individual, not a social, achievement. The Christ is not a judge or a divider in matters of prestige.

The thought underlying service as a way to greatness is the immersion of the self in an interest that transcends self, and the mastery of concentration necessary to the rendering of efficient service. Whoever can collect all his forces and center his attention on one objective is well along the way toward his goal.

"Whosoever would become great among you, shall be your minister." If no man is a hero to his valet, as has been said, it is because the valet learns to read the thought of his master and understand his unspoken wishes, and understanding brings fellowship of spirit, not hero worship. Service results in understanding because true service is founded on devotion. It is the rightful expression of love in a way that worldly importance can never be.

The Son of man came to minister to others of His love and wisdom, His faith and zeal, and all the faculties that go to the making of a full-grown man. Through doing this He benefited others past all reckoning and at the same time entered "into his glory." He gave "his life a ransom for many," but through this

act He entered into the life universal and eternal.

Service is the divinely prescribed path to spiritual pre-eminence. Greatness is prepared by this means.

QUESTIONS

1. What do the disciples James and John represent metaphysically?
2. Are love and wisdom the chief faculties that fit one to enter the kingdom-of-heaven consciousness? Explain.
3. What is essential to the giving of wholehearted service?
4. How does service prepare one for greatness?

Lesson 2, January 9, 1938

UNITY SUBJECT—*Qualifying for Spiritual Work.*

INTERNATIONAL SUBJECT—*Preparing for a Life of Service.*—Mark 1:1-13.

1. The beginning of the gospel of Jesus Christ, the Son of God.
2. Even as it is written in Isaiah the prophet,
   Behold, I send my messenger before thy face,
   Who shall prepare thy way;
3. The voice of one crying in the wilderness,
   Make ye ready the way of the Lord,
   Make his paths straight;
4. John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.
5. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.
6. And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild honey.
7. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose.

8. I baptized you in water; but he shall baptize you in the Holy Spirit.

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.

10. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him:

11. And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

12. And straightway the Spirit driveth him forth into the wilderness.

13. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

GOLDEN TEXT—*Make ye ready the way of the Lord.* —Mark 1:3.

SILENT PRAYER—*My desire to share with others my understanding of Truth is the beginning of the gospel of Jesus Christ in my life.*

Jesus Christ identified Himself so completely with the spiritual mind that His name is but another name for it. He had what is necessary to bring that mind into expression: an active desire to do right in the sight of God and a willingness to give up whatever stood in the way of carrying out that desire.

John the Baptist also represents the inherent desire to do right in the mind of man. This desire comes out of the subconscious mind (the wilderness), and we can only say that it is of God, since it is founded on principle. We cannot trace it to its source, but we recognize it as good, and are moved to establish ourselves in it.

To make straight paths for the Lord (the divine law), we change our mind by letting go our hold on the old mortal thought and entering on the new way of

life through spiritual consciousness. But before undertaking the journey we prepare for it. Preparation and anticipation are important features of every journey. First we deny the race thought any further claim on us (are baptized of John) and declare that henceforth we will be guided by what is right and just alone. No one can express the spiritual mind unless he desires to do right and has the determination to realize his desire. In developing this consciousness he gives up the thought of serving his own interest and decides to align himself with the universal mind.

Righteous desire is the background of spiritual quickening of the Christ mind. When the Christ mind is quickened in a man he finds that he is illumined by wisdom that is truly divine. He can be open-minded without being gullible, humble without servility, peaceable without laying himself open to oppression or exploitation. Rising from the waters of denial he finds himself in a real sense, and the joy and peace of Divine Mind settle upon him as gently as a dove alighting after prolonged flight.

Before we can render any spiritual service we must realize peace and a mind at rest from its own striving. Preoccupation with one's own problems or material concerns disqualifies one for a life of spiritual service. The dove of peace comes to rest in the heart of him who fulfills all righteousness, including obedience to the divine will.

Where there is a consciousness of fellowship with God or of sonship to Him, one is established in peace, and one's preparation for service is in process of completion. Rising out of uncertainty and changeableness, one beholds the heavens of steadfastness opening before one, and hears a voice coming from the heights

proclaiming one's divine sonship as a fact to be realized through the right use of the I AM.

No one is fully prepared for spiritual service until he knows how to meet and surmount temptation. The perfect idea of service includes self-possession. Therefore we read of Jesus Christ that "the Spirit driveth him forth into the wilderness," where He deliberately chose the self-discipline of setting His inner life in order, and facing His subconscious thought processes.

To be tempted of Satan forty days is to examine all the claims of personality; of the critical faculty that accuses us of wasting our opportunities and of being innately evil, of belonging "with the wild beasts." When we have dealt with the untamed natural forces of our being and brought them into subjection to the Christ power, we are prepared to teach others the way of overcoming.

He who refuses to allow his thoughts to wander but makes them serve him is prepared to follow the way of service. When they are true and resourceful man's thoughts are the angels that minister to him. They can be made so through devoted, faithful practice in holding to the ideal of Truth.

QUESTIONS

1. What is necessary to bring the mind of Christ into manifestation in one?
2. What does John the Baptist represent?
3. Name the steps to be taken in preparation for following the Christ way.
4. On what consciousness does the dove of peace come to rest?
5. Why is self-possession necessary to the rendering of spiritual service?
6. Explain the symbolism of the temptation in the wilderness.

Lesson 3, January 16, 1938

UNITY SUBJECT—*Serving Truth.*

INTERNATIONAL SUBJECT—*Beginning a Life of Service.*

—Mark 1:14-28.

14. Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

16. And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18. And straightway they left the nets, and followed him.

19. And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the nets.

20. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

21. And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.

22. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

23. And straightway there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And the unclean spirit, tearing him and crying with a loud voice, came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teach-

ing! with authority he commandeth even the unclean spirits, and they obey him.

28. And the report of him went out straightway everywhere into all the region of Galilee round about.

GOLDEN TEXT—*The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.*—Mark 1:15.

SILENT PRAYER—*Through faith in the Christ mind within me and love of the Christ ideal I enter now into the kingdom of God.*

Every one who wishes to express life in terms of service must choose the form that his service is to take. Jesus Christ served in every capacity. He was the Great Physician, although He did not belong to the medical profession. He healed without drugs, without wearisome delay or half measures, pronouncing no case incurable. His work of healing was subordinated to His teaching, through which His gospel has been perpetuated down the centuries.

While teaching the multitudes Jesus, when the need arose, turned from His teaching to serve food to the hungry thousands who had flocked to hear Him. While guest at a wedding He took over the role of host and furnished additional wine. Wherever a need became manifest He was ready and able to supply it.

We who follow Jesus in the regeneration may seem to follow afar off in many of the branches of service that He rendered. But since His work was all in the cause of Truth, in which we too wish to be active, we can serve the same end as the Master in a measure proportioned to our understanding, provided we are faithful and zealous.

In teaching Truth one first explains one's principles.

Jesus Christ stated the truth concerning the kingdom of God. There is no need to wait until death intervenes to enter it. "The time is fulfilled" now. The kingdom of God is not a distant realm inaccessible to those who are now alive. It is at hand, infinite, omnipresent, as God is infinite and omnipresent. Nothing prevents any one from entering it now and remaining in it except a state of mind that requires repentance and a new faith in the gospel that describes it.

Before proceeding with His mission Jesus chose four disciples. We see in this a reference to the faculties that are called into play in service. First among them is faith, represented by Simon. Andrew, the brother of Simon, represents strength, which is closely connected with faith, in fact inseparable from it. James and John represent judgment and love, respectively.

Any one who calls these four faculties into action in the cause of Truth can render effectual service. The intellect (John the Baptist) may not be quickened, but that is not essential. It has done its work in preparing the man for the coming of a new governing state of consciousness, and made ready the way for the dawning of the new order.

Capernaum, where Jesus did many of His works of healing, represents a cleansing of the mind, both conscious and subconscious, so as to allow the one cleansed to attain greater understanding. In Capernaum Jesus taught in the synagogue on the Sabbath day. This was spiritual service of a high order, but urgent as it was, He interrupted it to do healing work. His healing work illustrated His teaching.

The man with an unclean spirit recognized the Christ power that was to restore him to normal life expression. No matter how wayward one may seem,

one can always recognize the truth at sight, even though one may resist it when it is applied to oneself. The man with an unclean spirit did not want to be healed, perversely insisting on remaining as he was, but Jesus spoke the freeing word for him nevertheless. We should always declare freedom from conditions of bondage regardless of the wish or will of the afflicted one. No one who is truly himself in consciousness resists healing and restoration to a normal outlook on life.

Jesus Christ taught as one having authority, with none of the "thus saith the Lord" of the scribes. For satisfactory results we require the same inner conviction that rests on understanding of unchangeable law. With it we may speak the freeing word that will release us and others into newness of life and wholeness. The freeing word is the word of certainty, of unchanging faith and confidence, the word of love and good judgment, the firm, strong word of God, spoken by His son.

Such words so spoken serve more than the occasion of their utterance. The report of them and of him who speaks them goes out into the surcharged ethers of the mental realm (Galilee), raising the consciousness of all who hear them to a higher faith and a greater realization of the immanence and power of Truth.

QUESTIONS

1. What is the first step to be taken towards beginning service in the cause of Truth?
2. Explain how actual service was made to express principle in the case of Jesus Christ.
3. What broad general truth did Jesus primarily serve?
4. Name the first four disciples called by Jesus, and give the metaphysical meaning of their names.
5. Define the word of authority that characterized the teaching of the Master. How do we follow Him in our words?

Lesson 4, January 23, 1938

UNITY SUBJECT—*Spiritual Healing.*

INTERNATIONAL SUBJECT—*Ministering to Physical Needs.*—Mark 1:29-45.

29. And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:

31. And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.

33. And all the city was gathered together at the door.

34. And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

35. And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

36. And Simon and they that were with him followed after him;

37. And they found him, and say unto him, All are seeking thee.

38. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.

39. And he went into their synagogues throughout all Galilee, preaching and casting out demons.

40. And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean.

42. And straightway the leprosy departed from him, and he was made clean.

43. And he strictly charged him, and straightway sent him out,

44. And saith unto him, See thou say nothing to any man: but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them.

45. But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

GOLDEN TEXT—*And he healed many that were sick.—Mark* 1:34.

SILENT PRAYER—*The Christ mind within me heals and restores me in mind and body.*

The Christ mind within man serves all his needs, whether physical or spiritual. Cases of fever, leprosy, and palsy were healed by Jesus who used only spiritual means. As in today's lesson, He sometimes touched those who sought healing, but as a rule His touch merely emphasized His word.

We need above all to understand the creative word through which the spiritual forces, powers, and possibilities are tapped and used in daily life. Every one speaks words habitually, but not every one puts into his words the power, faith, love, and judgment necessary to make them materialize in his affairs according to his desires. Faith, strength, love, and good judgment spring from a consciousness of the innate Spirit of God, and he who speaks or acts in this consciousness sees his desires made manifest in the actual without fail.

Healing without material remedies requires faith. It requires strong confidence that when asking in prayer, expecting to receive what one asks for, one will receive without fail what one expects. It requires love of the spiritual or causative side of life and comparative in-

attention to the sense or personal side. Finally it requires good judgment or a recognition of the truth that the healing forces of nature are always operative, as well as a discounting of fears, worries, misgivings, and all the host of negative mental states that surround illness and disease.

Where one is firmly established in the Christ consciousness of life one can heal the sick without speaking any word. The Christ consciousness is the consciousness of perfection in body, mind, and soul. To have this understanding is to persist in the ideal of perfection; to "be perfect, as your heavenly Father is perfect." A person in this state radiates healing without making use of speech. Jesus Christ, straight from teaching and healing in the synagogue, healed Simon's mother-in-law without words, merely taking her by the hand and lifting her up. He was established in the consciousness of the one presence and the one power, and all things were possible to Him. At sundown that same day He healed many others that were brought to Him.

Physical needs can be met with spiritual means. When we are surcharged with the consciousness of the one perfect life we too can heal with a word, a look, a thought, or a touch. To be surcharged with the Jesus Christ consciousness requires concentration on Truth. After a busy season of expression we find it necessary to renew our contact with the peace and quiet of spiritual Truth and to appropriate more spiritual substance. After a busy day of healing Jesus Christ rose long before dawn and went out alone into the desert to pray. We renew ourselves in much the same way.

One who finds it difficult to help others through speaking the word usually has not learned to banish his own ills by this means. We begin with our thoughts.

A sick body is the outpicturing of sick thoughts. To have in us the mind that was in Christ Jesus is to have a perfect body. It is necessary to think health and cease to dread or expect disease. If disease manifests itself we know that it is the result of erroneous thinking, and we know how to correct it. We know better than to give way to fear or to fix our thought on the manifestation of imperfection. Instead we declare the perfect Christ life to be now abundantly present within us, and we claim its manifestation.

The Christ Spirit is without fear or misgiving, and no one who gives way to fear possesses that Spirit or is possessed by it. To put one's hand on a leper shows complete lack of fear of contagion, complete confidence in the "infectiousness" of the perfect life. Jesus did not "take" disease from those whom He touched. He gave them health instead through inspiring in them faith and confidence and restoring to them the assurance that they were one with the universal life.

The question of publishing one's demonstrations must be answered by the individual student for himself. Some undoubtedly are helped by expressing their gratitude for overcomings. Others find it best to keep silent on the subject until they gain more understanding and firmer faith. Those who look to the Christ within themselves for light on this problem find that they are led in a path that is plain to them and that works no disadvantage or hardship on others.

QUESTIONS

1. How does the Christ mind meet physical needs?
2. What makes our word effective in healing disease?
3. What is necessary in order to heal without words?
4. How does one overcome fear of contagion or infection?

5. Is it wise always to acknowledge publicly the help that one has received in making demonstrations?

Lesson 5, January 30, 1938

UNITY SUBJECT—*The Relation of Forgiveness to Health.*

INTERNATIONAL SUBJECT—*Ministering to Spiritual Needs.*—Mark 2:1-12.

1. And when he entered again into Capernaum after some days, it was noised that he was in the house.
2. And many were gathered together, so that there was no longer room *for them,* no, not even about the door: and he spake the word unto them.
3. And they come, bringing unto him a man sick of the palsy, borne of four.
4. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.
5. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.
6. But there were certain of the scribes sitting there, and reasoning in their hearts,
7. Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God?
8. And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?
9. Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk?
10. But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy),
11. I say unto thee, Arise, take up thy bed, and go unto thy house.
12. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all

amazed, and glorified God, saying, We never saw it on this fashion.

GOLDEN TEXT—*Son, thy sins are forgiven.*—Mark 2:5.

SILENT PRAYER—*I free my mind of all compunction for sin by filling my heart with the Christ love.*

Sin binds the race mind to the thought of disease, evil, and death. Forgiveness loosens the bond, allowing man to go free and to regain consciousness of life, health, love, and perfection.

Fixed in the thought of the race, man makes little progress. His development is so retarded that he stands still through long periods of time. When Jesus identified Himself with the Christ He developed or evolved rapidly into the Son of man, showing the possibilities of spiritual evolution in accelerating individual progress. The destiny of every one who undertakes to express the Christ is to become a Son of man, no longer identifiable by the generic term man alone.

Even in the race consciousness man forgives sin. "Even sinners love those that love them" and forgive them their offenses. The man in race consciousness forgives only the sins committed against himself, and not always these. To forgive unreservedly as a matter of principle, unmoved by personal consideration, is proof that Christ is in possession of the heart. The race mind has never considered such forgiveness within man's reach, but the Son of man knows he has this authority.

The proof of authority or power is in its exercise. To command an invalid to rise, take up his bed, and walk is just as easy as to tell him that his sins are forgiven. The command proves one's authority more easily than the statement of forgiveness, since the one requires ac-

tion and the other passive acceptance only. Back of both command and statement there must be consciousness of perfect life, else nothing is proved except that the Son-of-man understanding is not yet evolved.

Man's reaction to faith differs from that of the Son of man. Man sees an act of faith and thinks it a pity that any one should be subject to such a delusion in this age when everything is first questioned and then proved scientifically or materially. The Son of man sees an act of faith and uses that faith as a basis of healing and restoration. Again, man feels compassion for a leper and dismisses it with the thought that science has not yet entirely conquered this disease. The Son of man feels compassion for a leper and at once expresses that compassion actively by saying, "Be thou made clean," putting into his words full consciousness of the divine will so that the leper is cleansed.

The Son of man has authority to forgive sin, because He understands what lies back of sin as well as he does the infinite nature of divine love. Knowing that God is love brings the further conviction that "every sin and blasphemy shall be forgiven unto men." Divine love "never faileth" but bears all things, forgiving always what it sees as an unintentional missing of the mark rather than as deliberate misdoing.

Sin or transgression is a stepping across the line between right and wrong. He who takes this step can always step back to the right side if he will. However the weight of self-censure and the accusing attitude of others sometimes prevent the sinner from realizing that he has within himself the power to right what he has done. In this case he needs the word of forgiveness spoken by another to free him from the incubus under which he suffers. Man speaks the word of forgiveness

perfunctorily, without conviction and therefore without meaning or result. The Son of man forgives in truth as well as in word, and the sinner is no longer a sinner, but is restored to his former status of freedom.

To be free is to be open to the full coursing of the life force through body, mind, and soul. Health follows freeing of the mind from its burden of fear, guilt, dread, or other limiting obsession. New life courses through the body when new hope takes possession of the heart, as it does at the word of compassion and understanding, the creative word spoken with the absolute authority of divine love.

QUESTIONS

1. What does forgiveness accomplish in man?
2. Explain the course of spiritual evolution through which man becomes a Son of man.
3. What class of sins does man in the race consciousness feel himself authorized to forgive?
4. What must underlie effective forgiveness?
5. How does forgiveness result in health?

HEALING THOUGHT

The new life in Christ fills me with zeal to live, and I am healed.

PROSPERITY THOUGHT

My increasing zeal for more spiritual substance gives me a larger consciousness of infinite supply, and I am correspondingly prosperous.

(Use from December 20 to January 19)

Credo

By Dorothy Callaway

Oh, I believe in beauty
That lifts the heart on high:
The wind in prairie grasses;
The tiny elfin cry
Of fledgling birds at evening
Who wait their time to fly;
The way a moonflower opens
Her satin face at night,
And every other loveliness
That aids the spirit's flight.
(The inner truth of Beauty
Is omnipresent light!)

If I had had no knowledge
Of God's eternal care,
Had never had His answer
On blessed wings of prayer,
He yet would speak through beauty,
"Lo, I am everywhere!"

Silent UNITY

Thou art the light of my life, the source of all my knowledge and inspiration.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

God is Spirit, and Spirit is located and appears wherever it is recognized by an intelligent entity. It thus follows that whoever gives his attention to Spirit and seals his identification by his word, starts a flow of Spirit life and all the attributes of Spirit in and through his consciousness. To the extent that he practices this identification with the one and only source of existence does he become Spirit, until finally the unity attains a perfection in which he can say with Jesus, "I and the Father are one."

Many persons, who have been taught that God exists in a realm separate from His creations and that He has parts and passions like man, ridicule the claim that He is the essence of man's body. But that Spirit is the essence of all things is good logic, and those who have made the contact with Spirit life testify that it has revealed itself to them as the very source of their existence; that is, as creative Mind, God.

Jesus was undoubtedly the most radical of all the thousands who have claimed that God re-

vealed Himself to them right out of omnipresence.

The same thought stuff that God used to create man is accessible to man at all times and in all places. In fact we are using that all-potential and all-possible thought stuff with every mental concept. Thus we plant ideas in the same soil in which God-Mind plants its ideas, and the offspring or seed is like its kind. "Whatsoever a man soweth, that shall he also reap."

Following the creative law working constantly in Spirit substance and life, we find that we are creating permanent thought forms when our ideals are in harmony with divine law. We thus see that our immortal body is formed when our thoughts harmonize with what we intuitively know to be God thoughts, and the perishable body is formed when we think and speak words that are out of line with Truth as established in divine principle.

God is Spirit. God is the source of all that we are, hence the source of life, substance, and intelligence. The one and only substance out of which all things are formed is right here at all times awaiting our recognition of it in its spiritual freedom. When we do this in simple faith that it will carry out our demands, we are doing just what Jesus did.

In like manner the divine substance in its spiritual freedom, out of which all things are formed, is here in our midst waiting for us to form it into whatever we may decree. Thus it follows that God has actually planted man in a garden or paradise of potential substance (mental soil), out of which he can grow his prosperity.

Thousands are testifying in this day that a greater work is being done in His name than was done in Palestine.

Your health and prosperity will surely be demonstrated if you are faithful in your open-mindedness; in holding the Healing and Prosperity Thoughts for this month.

HEALING THOUGHT

My health is in Thee, and I affirm Thee and Thy life as the one and only source of my healing.

PROSPERITY THOUGHT

Thou art my resource, and in Thee I am bountifully supplied with all things.

(Use from January 20 to February 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

WHEN I wrote to you for prayers some time ago I had chilblains so badly that I couldn't put on my shoes. In a very short time after you received my letter they entirely disappeared and I have been able to walk in comfort the rest of the winter. I feel convinced that I shall never have them again. Many thanks to you for your wonderful prayers and help.—*Mrs. A. R. T., London, England.*

THANKS to God and your prayers I am entirely recovered from a case of nervous exhaustion. I am no longer nervous and have such wonderful peace of mind. I can feel the new life force flowing freely through my body. Praise God, and my grateful thanks to you.—*T. M., Houston, Tex.*

YOU WILL rejoice to know that since my return to England I have not worn my glasses. Considering all the reading I have to do, this is a great victory. I am very grateful. God bless you all.—*D. J., Wirral, England.*

I WROTE to you some time ago for prayers for neuritis in my leg. I am happy to tell you that I was entirely relieved of all pain and stiffness in less than a week and I

have not had a twinge since that time. I thank God and Silent Unity for this great blessing of health.—*Mrs. W. H. W., Neenah, Wis.*

FOLLOWING an operation performed some months ago I wrote to you for prayers. I had been told that I would not walk again. Through our prayers and the goodness of God I am now walking. I am very grateful for your help in my time of great need. I am inclosing an offering with my blessing.—*Mrs. W. H., Reading, Pa.*

I WROTE to you for prayers, as rheumatism was affecting my knee so badly that I feared I was losing the use of it. Now the pain is all gone. I walk with entire comfort where I walked for years in discomfort and weakness. God bless you in the wonderful work you do for humanity.—*Mrs. M. S., Guiseley, York, England.*

QUITE SOME time ago my small grandson was to be operated on for mastoid and was not expected to survive the operation. I immediately wrote to you for help. Your prayers were precious to me, and the boy came through beautifully. I am a firm believer in prayer. —*M. W. E., Washington, D. C.*

SOME MONTHS ago I wrote to you for prayers for my eyes. They were very painful. Now my eyes are perfectly well, and my health has improved wonderfully. Your prayers have done wonders with God's blessings. I am inclosing a love offering to help in your work.—*S. E., South Bend, Ind.*

I WROTE you for prayers last week. The doctor said that if my eye was not improved in a few days he would have to operate. I am writing to tell you of the wonderful improvement in my eye through our combined prayers. The doctor was amazed at the change in the

condition. But I knew the eye was better before the doctor saw it. Praise the Lord, and God bless you all at Unity.—*A. C., E. Providence, R. I.*

Filled with Plenty

SOME MONTHS ago I wrote and asked you for prayers. I desired to make some money and hoped it might be in connection with my writing. Less than a week later a position dropped in my lap! I did not see how checking mailing lists could have anything to do with poetry, but I was thankful for the work. Within a few months I was promoted until I became secretary to the production manager of the printing plant. Last fall they printed for me a beautiful little booklet of sonnets. It was a perfect piece of printing and won much recognition. In making the layout for the booklet and in what I have learned with this company I have found, through your help, the work I love to do. Furthermore I have sold nine of my poems all as a result of the printing of the book. God bless you all for your wonderful help. —*V. R., Fort Atkinson, Wis.*

I WROTE TO you last fall asking for your prayers. I wanted work. You kept me in mind for several months. The 1st of May I obtained just the position I wanted. I am happy and contented, and everything is running along just fine. "Praise God from whom all blessings flow." God has answered our prayers.—*C. R. B., Los Angeles, Calif.*

IT IS WITH great pleasure and thankfulness that I write. About a month ago I wrote to you for prayers that my husband might sell his store and find a good job. Well he sold the store—not quite covering his debts—and he

did walk right into a wonderful job. I am very happy. His job pays enough for him to meet his debts as well as amply support the family. Bless you all for helping us.—*Mrs. H. M., Los Angeles, Calif.*

He Shall Have Abundance

MY FIRST prosperity bank came to me in March, and at that time my husband had no job and no prospects. The last of that month he was offered a job in his regular line of work with one of the major oil companies in New Mexico. We have so many things to thank God for. My husband had had sinus trouble, but now there is not a trace of it. We bought a small home and have it paid for. We also have a new car and that is practically paid for. We have congenial neighbors and friends. Our home is a center of harmony and happiness. We live forty-five miles from a town, yet we have all the conveniences of a modern town, with all the unspoiled wonders of nature. Truly I am eternally grateful to God and to Unity for showing me the way to a perfect life.—*Mrs. W. A., Carlsbad, N. Mex.*

ABOUT JANUARY 1 I started using the prosperity bank and as fast as one was filled I got another. Although no increase in income resulted, I could see how I was led to apportion it in an orderly manner so that money was ready when various expenses came due. However now I can make a good report. Monday of this week I received notice that my salary was to be increased ten per cent, the increase being ten per cent of the salary I received before the depression. It really therefore is an eighteen per cent increase over what I have been receiving. As never before I now realize Christ's promise "Give and it shall be given unto you, good measure,

pressed down, shaken together and running over." For this realization and for all my blessings I am eternally grateful.—*Mr. R. K. B., Chicago, Ill.*

Search the Scriptures

ONCE MORE I am most happy to have the opportunity to send in a lesson. I have enjoyed working out this one, and I know I have unfolded more than I can express. The chapter on faith truly does bring one nearer to the realization of the one Presence. It is a blessed privilege to work with you. My blessings come so thick and fast that it is a great joy to go deeper and deeper. I am going to take up the other course too. I want to be studying, for it means a lot to me. I feel I have grown, I am very grateful to you, and of course we all give praise to Spirit. I am sending a small token of my appreciation, and I see God's love and blessings poured out upon you and your way made easy and perfect.—*E. M., Great Falls, Mont.*

My Help Cometh from Jehovah

I FIND THAT the daily lesson in *Unity Daily Word* fills a great want in my life. I think that the February number, which I have just finished reading, is filled with the purest gems of thought. The inspiration and the help that I have received from this number are beyond my power to express. While it is my habit to pass my copies on to others, the February issue I shall always keep and treasure as a handbook.—*E. B., Santa Maria, Calif.*

I HAVE BEEN a subscriber to *Unity Daily Word* for a number of years, and I feel that I cannot live without my daily lessons. I often look over the old issues and never fail to find just what I need. Words cannot ex-

press what Unity has revealed and done for me. May God bless you all!—*F. M. T., Oakland, Calif.*

Love One Another

SINCE WRITING to you for prayers a wonderful change has occurred. I asked prayers for harmonious relations with my husband's family—I was then in the midst of a terrible argument, which wasn't unusual. But soon after my letter must have reached you everything cleared up. There have been no difficulties since, and we seem to be much closer together, for which both my husband and myself are very grateful.—*Mrs. J. B., Minatare, Nebr.*

He Is My Refuge

FOUR YEARS AGO we moved to this country place with only one acre of ground. Now our landlord has expressed enough confidence in us to let us try farming the entire fifteen acres at a very favorable rental. Last year I placed our truck garden in the hands of the Father and blessed the seed, and in spite of our inexperience and the dry season we gathered a good crop of everything we planted. These are only a few of our blessings. We have no sickness, we have peace and harmony in our home. I could go on indefinitely, but I won't take your time. I will only say God bless you and keep you and give you strength to keep on with the good work you are doing.—*M. M., Dayton, Ohio.*

MY YOUNG SON for whom I asked your prayers is very much improved in his attitude. The bank has renewed my mortgage. I am very grateful for my blessings through your help.—*A. M., Eureka, Calif.*

Unto Us a Child

MY SON WAS born some weeks ago and is a splendid, healthy baby. Your wonderful maternity lessons helped me very much. I used my ninth lesson faithfully while I was in labor and I knew that all would be well. My baby's birth was a normal one in every way, and he is growing fast. I am very grateful.—*Mrs. T. W. H., Mesa, Ariz.*

OUR BABY daughter arrived several weeks ago. She was ushered into the world by an absolutely painless birth, a true demonstration of how the Father does bring about the desires of His children. The baby is a perfect child, and her birth was a harmonious experience such as I had not had at the birth of my other children. I want to tell you how much help I found in your maternity lessons. They were invaluable to me.—*C. W., Los Angeles, Calif.*

His Truth Is a Shield

I WROTE TO you some time ago for your prayers for my sons' safety on a trip they were taking. I am most happy to tell you that they had a marvelous time and arrived home well and happy. I was the least worried I have ever been under such circumstances. God bless you always.—*Mrs. M. P., Mellen, Wis.*

I TELEGRAPHED to you Wednesday morning when five mothers were greatly worried because their sons, as we supposed, were lost in the fog on Lake Ontario. However they were safely guided to shore, having laid out their course through God's guidance. When dawn broke, much to their surprise, they sailed into the very port they had intended to make. We are grateful in-

deed for God's ever-present help, and we are also grateful to you for helping us to realize that God is with us always.—*Mrs. A. G. D., Rochester, N. Y.*

Father, I Thank Thee

YOUR LETTERS are always a delight to receive. In each one I get double comfort and assurance that we are God's children in His loving care, and all is well. We are all gloriously well, and it is wonderful to watch God's goodness unfold. I wish you all at Unity God's richest blessings.—*Mrs. C. S. M., Rhodes, N. S. W., Australia.*

I FEEL THAT I can never repay you or thank you enough for all the good that has come to me. My husband is happy at his work, his health is much better, and we can see all things working together for our good. Please accept my best thanks.—*Mrs. H. J. Kitson, Bradford, Yorks, England.*

Give unto the Lord

WHAT A rich pleasure there is in tithing! A sense of liberation and power, a constant attitude of joy toward the adventure of living, and a multiplication of opportunities are among its fruits. Tithing is the miracle maker. To you, who convinced me of the law, goes my constant gratitude.—*E. G., St. Louis, Mo.*

I AM GLAD to say that tithing does work. After I had sent you an Easter offering from my tithe account I made a wonderful demonstration. I received a substantial increase in salary and also a generous check for back salary. God bless you.—*M. Van R., New York City.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have had to consult a physician. Please tell me if a person can receive spiritual help and unfold spiritually while under a doctor's care?—*Question answered by Silent Unity.*

We grant that men are sometimes in states of consciousness where they must have some visible means of healing in order to strengthen their faith. They are not yet at the place where they are able to accept the indwelling but unseen Christ as their help. For such as these doctors do the work of healing more through their presence and their encouragement than through their drugs. The very best physicians of the present day are declaring that about ninety-five per cent of the healings brought about are due to the natural forces of life within the body and mind; not to the medicine administered.

We do not condemn our friends of the medical profession. We bless every good work that they are doing for mankind. Nor do we tell our friends to refrain from going to physicians for help. We merely point the way to the Great Physician, and trust the Spirit to direct them in the right way. You have our prayers and our blessings regardless of which way you take in order to find health.

We would suggest however that you never allow the seeming failure of a Truth student to manifest health to be a stumbling block in your own way. The

seeming failure of the person does not affect Truth. For him who believes it will work just as well after others fail to grasp it as it did before.

Do you believe in the popular conception of the Devil?—*Question answered by Silent Unity.*

We do not believe in a personal devil. The true meaning of the Greek word that is translated in the English Bible as Devil is accuser or calumniator. There is nothing in the original meaning of the word that would suggest the odd-looking creature that many people think of as the Devil.

The Biblical writers who used the word were obviously referring to the mind that bears false witness about God's perfectly created world and our own perfection, what we in Unity call "the sense mind." That is all the word Devil means in the Bible.

If we examine the origin of this belief in a personal devil, we find that at first the Jews had no such belief. They believed that there is only one presence and one power in the universe—God, the good omnipotent. Later in their history, during the Captivity, they borrowed the idea of Satan from the Persian God Ahriman, the god of darkness and evil, who is supposed to be eternally opposed to Ormazd, the god of light and good. The shape of the Devil is borrowed from the Greek god of nature and sensuality, Pan.

Now certainly no one believes any more in Ahriman or Pan. We are convinced—are we not?—that they were the curious offspring of primitive imaginations. Why then should any one believe in Satan, who owes his shape to the one and his character to the other of these two imaginary beings?

The Devil is a phase of mortal mind, that is all.

He is that which deludes us into believing that we are sick and poor and downhearted, that we are less than gods. He is that part of us that accepts as true the false appearances of the sense world. When we assert the Divine Mind in us, when we proclaim the truth that we are one with God, the sense mind can have no power over us. Then we are uplifted and illumined.

What is Unity's attitude toward numerology?
—*Question answered by Silent Unity.*

While numerology is not a part of the Unity teaching, we are glad to present some ideas that may be of help to you in arriving at the Truth.

The study of numerology may prove fascinating, but the way in which it is used in relation to human affairs quite often causes the development of a fatalistic attitude toward life that is obviously not in harmony with Truth. The underlying principle of numerology, the idea that there is mathematical order and precision in the universe, is good. Most persons however in giving attention to numerology seem to be interested in predicting the future or analyzing the present. They place so-called wisdom attained through the use of numbers above the true guidance and wisdom of Spirit.

The all-wise Father in designing the universe established numerical harmony, but He created man to be complete master of himself, free from all feeling that he is only a cog in a great machine. Numerology is of no practical value in relation to human experience, because it leads the individual to turn away from the true source of knowledge within and to look to the outer relations of things for guidance and wisdom. Within each person God has established a "receiving center" for the wisdom and guidance that come only from Him.

A New Leaf

Waste no tears
Upon the blotted record of lost years,
But turn the leaf, and smile, oh, smile,
to see
The fair white pages that remain for thee.
—*Ella Wheeler Wilcox*

"NEW Attitudes and New Opportunities," an article by F. B. Whitney in the January issue of *Unity Daily Word,* brings out the fact that clinging to old viewpoints stands in the way of one's spiritual progress. Mr. Whitney points out that the mind of God works through the mind of man to the extent that man's mind is open and receptive to new ideas. He reminds you that the Bible constantly sounds the call to newness—new songs, new life, new teaching, a new commandment, even new heavens and a new earth. "Behold, I make all things new." Mr. Whitney's article will inspire you to make 1938 a year of new opportunities and new successes.

HAVE you ever had the experience of being in a real blizzard, of hearing the wind moaning and shrieking as it frenziedly tosses the swirling snow against windows and doors? Such an experience is described by Dorothy de St. Clement in January *Progress,* as she tells of her childhood on a North Dakota sheep ranch, five miles from the nearest neighbor. But out of that blizzard, which lasted seven days, the author gained a new conception of the heavenly Father's love for His children. Read her story called "Joy Cometh in the Morning."

DO YOU believe that love has any definite commercial value? In January *Good Business* Ralph Schoenleben has a story—a true one—about a man in the grocery business who found himself losing money but was cynical about trying to practice love toward his customers. In his opinion love was a "churchy" sort of doctrine that was altogether impractical in business. But something just had to be done, so at last he decided to try taking a genuine interest in people and giving them the best service possible. Read "Kindness Equals Customers" and learn the result of his experiment.

BECAUSE prayer is the one means of communication between mankind and the heavenly Father, it is a subject of unfailing interest. Prayer is made up of desire and expectation, and it is with the latter that Grace Irene Carroll deals in her article "Confidence" appearing in *Weekly Unity* this month. The author says that trust touches the heart of the Infinite, and she shows you how to cultivate an unwavering trust that refuses absolutely to recognize negation or failure.

ESTELLE URBAHNS, popular *Wee Wisdom* writer, has a story in the January number called "For Love of Silver Tip." The scene is Alaska, and the story concerns Jerry and his beautiful, silver-white Eskimo dog. A friend offers fifty dollars for the big sledge dog, and Jerry knows that money is needed in his little home. Bravely he gives up his pet, putting by the harness that his own earnings had paid for, and the sturdy red sled that his own hands had made. Every boy and girl will sympathize with Jerry as he makes his supreme sacrifice, and rejoice with him in the great happiness that comes to him on New Year's Eve.

HELP OTHERS TO HELP THEMSELVES

Undoubtedly it is more blessed to give than to receive, for we find no greater satisfaction in life than in giving, in helping others. But it takes a truly wise person to know how best to give, how to help others without weakening them. Sometimes we hinder the very person we want to help by teaching him to lean upon us instead of showing him the way to stand upon his own feet.

Members of the Help-One-A-Month Club have found an ideal way of helping others to help themselves, by sending a gift subscription to a Unity publication to some person each month.

Would you like to follow this definite and constructive plan of helping others during the next year? We shall be glad to enter your name as a member of this Club if you will just write to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo. Make *Unity* magazine your first gift subscription.

A GOOD BEGINNING FOR 1938

No doubt you are making resolutions for the new year, and this is a good thing to do. But this year why not include one that, if kept, will bring you greater happiness than you have ever known before? Resolve to study Truth systematically during 1938, putting its teaching into practice day by day, and you will be surprised at the transformation that will take place in your life and affairs.

Unity offers you a course of study that will instruct you in first principles and give you a solid foundation upon which to build your understanding of Truth. You

do not need to come to Kansas City to take this instruction. The course is conducted by mail, and you can study it right in your own home under the personal supervision of a teacher at headquarters. This home study course is thorough and systematic and will bring you rich returns for the time and effort that you give it. Write today for information in regard to it. A card directed to Unity Correspondence School Department will bring you full details.

THE GROWTH OF UNITY IN AFRICA

From Nigeria, Africa, comes a letter bringing word that the Unity movement is spreading far and wide in that country, numbering among its followers natives from all classes: farmers, teachers, clerks, traders, and many from the ranks of the unemployed.

With the letter came a paper from Unity leaders there setting forth at length their conception of the Unity belief, and submitting it for the approval of Unity School of Christianity. Upon its return to Africa it will be placed in the hands of the government and request will be made for permission to erect buildings for study purposes.

It is heartening to note the eagerness with which Truth is being received in far-off Africa, and credit is due the department of Silent-70 for its start and growth there. Silent-70 is the missionary department of Unity. It sends literature free of charge to institutions in all parts of the world, helping people to come into the knowledge of Truth and thus to find a new and happier way of living. This good work is maintained by love offerings from Unity's friends, and Silent-70 thanks and blesses all who contribute to its support.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 260 E Compton

Eagle Rock—Gertrude Hall (LT) Unity, 2122½ Colorado

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Studio, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen & Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg; Nannie B. Highnote, Unity, 1532 Wilshire; Nina Fisher (LT) Unity, 4958 W Adams; William Howard (LT) Unity, 1684 W Adams

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Norma Knight Jones (LT) Unity, 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katherine Sweaney, (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Orlando—Carolyn Parsons (LT) Unity, 409 S Orange

Miami—May Stolber, Unity, 128 S E 3d

St Petersburg—J. W. Young, Unity, 646 5th ave S

Tampa—Ocoa Moore, Laura Hyer, and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Grand Bldg

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 159 N State; Edith M. Reynolds (LT) Unity, 116 S Michigan; Margaret Halsey (col) (LT) Unity, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity,

Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell, Unity Century bldg

Kokomo—Norman Simpson (LT) Unity Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2d Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Georgiana Tree West, Unity, 1322 4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Eloia Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs W B Warren (LT), Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Emma Blodgett (LT) Martha Fishburn (LT) Besse Otto (LT) Unity, Maccabees bldg

Flint—Edmund Risk (LT) Unity Fellowship, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

Royal Oak—Maud McCulloch (LT) Unity, 101 Troy

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, 350 Cedar

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Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg; Ernest C. Wilson, Unity Soc, 913 Tracy

St Joseph—Rex Morgan, Unity, 12th and Felix

St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Florence Brummer (LT) 6100 S Grand; Elsie Abbott, Unity Soc, 230 Schubert Theater bldg

MONTANA

Billings—Mary Wessel, Unity, Northern hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Mabel Schopf, Unity, Lindell hotel

Omaha—Mabel Schopf, Unity, Electric bldg

Scottsbluff—Nora Elliott, Unity, 110 E 16

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT), Unity, 419 S. Broadway

Raton—Carrie Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

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Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Richard Lynch, 180 Central Park South; Nanna Sutton (col) (LT) Unity, 2 W 130

Rochester—Louis E. and Ethel Meyer, Unity, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Schenectady—Marcellene Burbridge, Unity Soc, 1029 University

Syracuse—Raymond Barker (LT) Unity, Onandaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

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Canton—Jessie Maloney, Unity, 203 6th st N W

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Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—Garnett January, Unity, 80 W Starr
Dayton—Ethel Crouch, Unity, Fine Arts bldg
Hamilton—Louise Tahse, Unity, 117 Ross; Mr. and Mrs. H. G. Gillespie (LT) Unity, 117 Ross
Marion—Fannye Treaster (LT) Unity, City library
Springfield—Fannye Treaster (LT) Unity, Bancroft hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl. Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Zanesville—Fannye Treaster (LT) Unity, Y M C A

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20th

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St. James hotel
Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 2000 W End

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin
Houston—Lilian Brass, Unity, Milam bldg
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—Estelle Key, Unity, Enetai Inn
Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d
Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Beloit—Bonnie Brown (LT) Unity, 1347 White
Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 78 St. John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

HAWAII

Honolulu—Marie Handly, Unity, Boston bldg

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Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl
Los Angeles—Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Palo Alto—Christian Assb, 345 Embarcadero
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Truth Cen, 1415 27th
San Diego—Unity, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20th and Capp
San Jose—Christian Assb, 72 N 5th & 1305 Lincoln; Meta Bookshop, 80 E San Fernando

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Divine Science, 520 W 11th

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Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W; Truth Cen, 1713 K N W

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto Club; Unity Cl (col),

745 Marion

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Chicago—South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, Women's club bldg

INDIANA

Muncie—Unity Cen, Hotel Kirby

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Davenport—Unity Cen, Whitaker bldg

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Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

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Duluth—Truth Cen, 215 W 2d

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St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

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Lincoln—Unity Soc, 1548 O

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Reno—Unity, 17½ W 4th

NEW JERSEY

Atlantic City—Temple of Truth, Central pier

Newark—Truth Cen, 97 S 10th

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Jamaica—Unity, 89-39 163d

New York City—Unity Cl (col), 2 W 130; New York Cen of Truth (col), 2523 7th ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 521 Fifth ave; New York Center, 33 W 39; Josephine B. Sieman, Steinway Hall

Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid

Dayton—Occult Studio, Industries bldg

Lima—Unity Cl, Central bldg

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Oklahoma City—Truth Rdg Rm, Weaver bldg

Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

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Philadelphia—Chapel of Truth, 117 S Broad

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminster

TEXAS

Austin—Truth Center, Driskill hotel

Ft Worth—Nell Truesdell, Dan Waggoner bldg

Harlingen—Unity Cl, Commerce bldg

Houston—Unity Cl, (col), Odd Fellows' Temple

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche

Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Melbourne—Estelle Derrick, 6A Elizabeth

Sydney—G. Malm, 215 George; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W

Edmonton—Unity Cen, Empire blk

Montreal—Unity, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

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Vancouver—Meta Cen, Hotel Georgia

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Leicester—Emma Danson, 94 Upper Kent st

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WCI; International Thought Alliance, 1 Henrietta st

Manchester—Truth Centre, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

WEST AFRICA

Nigeria—Unity Cl, Edgerton Rd, Calabar

Study of the Gospels

A series of articles of vital interest to Bible students will begin in the February number of *Unity*. This series, by Lily Stack, Unity center leader in Pasadena, California, bears the general title of "Bible Studies." It will be published in five parts, the first four covering the four Gospels, and showing the difference in viewpoint, quality, and purpose of each. Part five summarizes the four, calling attention to the external facts upon which they agree and revealing the metaphysical significance of each.

Some friend of yours would find these articles intensely interesting and illuminating. Why not send him a subscription for *Unity*, beginning with the January number. Unity is $1 a year.

Spiritual Stewardship

To know that one is working for and with God, that God stands back of one at all times—this is the consciousness of spiritual stewardship that is awakened in the person who tithes.

You may feel that tithing is just an old Mosaic law that has no meaning for us of modern times. Before you dismiss the matter with this conclusion, read L. E. Meyer's booklet *As You Tithe so You Prosper*. You will be surprised to learn that the practice of tithing is not based upon an antiquated law but upon a principle that is as significant today as it was in Bible times. Let this booklet show you how to enrich your life and affairs through tithing.

Take Time to Be Still

We cannot halt the rush of traffic and commerce but we do have the power to stop ourselves and take time for

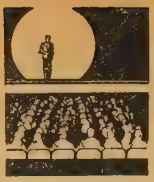
mental quiet. And what rich returns we get from going into the stillness and communing with God! There is no mystery about going into the silence. It is just an easy, natural approach to God, as you will learn from a study of our book *The Silence,* by E. V. Ingraham.

A Pair of Textbooks

In planning your list of studies for 1938 be sure to include Unity's basic textbooks *Lessons in Truth* and *Christian Healing.*

Lessons in Truth by H. Emilie Cady should be studied first. It is written in a clear, simple way that adapts itself to the needs of one who is new in Truth. It helps you to get a clear realization of your sonship to God, and points the way to your heritage of health, happiness, and plenty.

Christian Healing, by Charles Fillmore, takes up where *Lessons in Truth* leaves off, bringing the reader into an awareness that he is one with God; and to be one with God is to have health or wholeness of spirit, soul, and body. This is Unity's textbook for advanced students.



Londoners Order Book

Richard Lynch recently returned to Kansas City from a trip to Europe, where he lectured for Unity in London, Liverpool, and Paris. Since his return orders have been coming in for his book *Usable Truth.* These orders are from Londoners who heard his lectures and are requesting autographed copies of his book. Doctor Lynch has been in the Unity work for years, and each chapter of *Usable Truth* reflects the rich background of his experience as he tells you how you can use Truth to solve your problems.

Booklets by James Allen

"The supreme aim of all religions is to teach men how to live," says James Allen in his booklet *Through the Gate of Good.* Then he explains to you the difference between religions and true religion. In a second book, *Out from the Heart,* he shows you how thoughts engendered in the heart reveal themselves in one's life and actions.

These two booklets bespeak the author's sincerity and deep grasp of Truth. Each booklet is priced at 25 cents.

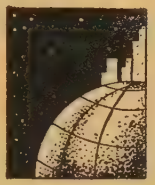
A Guide for the New Year

Just a pocket-sized periodical, *Unity Daily Word,* but if you will study it day by day during 1938, shaping your thoughts and actions after the pattern that it gives you, you will find it a trustworthy guide to peace, health, happiness, and plenty.

No matter what other Unity periodicals you read, make a point of studying *Unity Daily Word,* for it emphasizes the teaching of the others in a way that is definite and adaptable to your needs. A year's subscription for *Unity Daily Word* will bring you 365 daily lessons plus inspirational articles and poems. These come in monthly installments. Price, $1 a year.

It May Be Good News

When you hear what seems to be very bad news, how do you react to it? Can you be poised and look for the hidden blessing that it contains? Gardner Hunting suggests this course in the chapter "Good 'Bad' News" in his book *Working with God,* and he fully explains his stand in this matter. He illustrates it with an interesting story—a true one—of a man who had one setback after another, all of which led up to a rich blessing such as he had never dreamed of. *Working with God* is full of inspiration for the one who looks at life from a practical standpoint.



Does Life Pay?

If you are ever tempted to ask yourself this question, turn to the book *What Are You?* and let Imelda Octavia Shanklin answer it for you. You will find her views on this subject in the 5th chapter of the book, beginning on page 84. She covers every angle of it, and when you have read it, you will be in no doubt as to the correct answer.

What Are You? is a book of deep metaphysical teaching that will help you to discover your true identity and your rightful place in God's great universe.

New Year Dedication

In the January 1 issue of *Weekly Unity* there is a beautiful meditation called "Consecration for the New Year," in which the author,

Frances W. Foulks, dedicates the new year to the evolving of her God nature. As you read this outpouring of the author's own inner joy, you will want to read her book of meditations called *All Things Made New*. This book contains meditations for many occasions, of which "Meditations of a Prosperous Consciousness" is one of the best loved.

Success Is for You

Do you feel that success is a matter of luck, of pull, of "getting a break"? That there is no chance of your dream's coming true? Then be sure to read the series of articles on success now running in *Progress* magazine. In these articles Darragh Aldrich shows you definitely how to achieve success, regardless of how often you have tried and failed, or how many obstacles seem to stand between you and your goal. *Success is for you! Progress* will come to you twelve months for $1.

When changing your address, please notify us as far in advance as possible, mentioning the old as well as the new address.

The Sunlit Way

The message of this book by Ernest C. Wilson is a philosophy of joyous living. No one can read it and still believe that ill-health, lack, discord, or inharmony is a part of the Father's plan for His children.

Is it possible to break away from the error of negative beliefs? Chapters two and three will tell you where to begin and how to get immediate results. Doctor Wilson says that no matter who you are, or where you are, or what you have done in the past, the moment you turn to God and begin to apply the law of Truth, conditions will begin to improve for you.

The author believes that all the material for a paradise is at hand, that a new world of joy, health, and abundance is coming into being just as rapidly as old ideas are discarded and way is made for new and richer ones to come into expression.

"How to Concentrate," "How to Reach God," "The Formative Power of Thought," and "Developing a Prosperity Consciousness" are among the most helpful chapters of the book. Each of the sixteen chapters is complete in itself, yet all are closely related, and together they form an inspiring guidebook for making of life a glorious, sunlit experience.

UNITY BOOKS AND BOOKLETS

For Beginners	Directions for Beginners—*Spanish*, $.10; *German, English*	.25
	Lessons in Truth—flexible $2; cloth	1.00
	Lessons in Truth—*French, Italian*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore—flexible $2; cloth	1.00
	Lovingly in the Hands of the Father—flexible $2; cloth	1.00
	Master Class Lessons—flexible $2; cloth	1.00
	Miscellaneous Writings—flexible $2; cloth	1.00
	Miscellaneous Writings—*Italian, French, German*	.75
	Unity's Statement of Faith	.10
	Working with God—flexible $2; cloth	1.00
On Healing	Christian Healing—flexible $2; *English* or *German*, cloth	1.00
	Divine Remedies	.50
	Truth Ideas of an M. D.—flexible $2; cloth	1.00
	*You Can Be Healed—flexible $2; cloth	1.00
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	Science of Food and Cookery, The—cloth	2.50
	*You and Your Child—flexible $2; cloth	1.00
Inspirational	*As You Tithe so You Prosper	.50
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	Finding the Christ—*German, Swedish, English*	.25
	Inner Vision	.50
	Mightier than Circumstance—flexible $2; cloth	1.00
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	Prosperity—flexible $2; cloth	1.00
	*Sunlit Way, The—flexible $2; cloth	1.00
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	Contemplation of Christ, The	.50
	Have We Lived Before?—flexible $2; cloth	1.00
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis—flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections—cloth	1.00
For Advanced Study	*Christ Enthroned in Man—flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth—flexible $2; cloth	1.00
	Twelve Powers of Man, The—flexible $2; cloth	1.00
	Usable Truth—flexible $2; cloth	1.00
	What Are You?—*German* or *English*, cloth	1.00
Greeting Booklets	Great Helper, The	.10
	Holy Bread	.10
	*Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	*Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmie Came Through	.50
	White Stockings and Other Tales	.29

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Opportunities await you

You stand at the threshold of a new year. It holds rich opportunities for service and advancement. Make the most of these opportunities by letting Truth have a definite part in your daily life.

The Prosperity Bank drill offers one of the best ways of putting Truth into daily practice. It will help you to strengthen your faith in God and in your own abundant good. Send for a Bank today, and as you practice the drill save a little each day for the purpose of sending UNITY magazine to others. While you are doing this, Silent Unity will pray with you to help you make this the best year of your life.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank. I will use it seven weeks and save $3 to send UNITY for one year to each of these friends:

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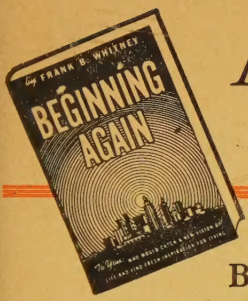

A New Book

Seven lessons in successful living

BY FRANK B. WHITNEY

EDITOR OF UNITY DAILY WORD

PERHAPS it is the universal habit of men and women to wish that they might have another try at life, a new beginning in which to correct mistakes and benefit from hard-won wisdom.

Now comes Mr. Whitney with the idea that you do not have to die and be born again to have this new chance. *Beginning Again* contains a creed for those who have the vision and courage to rebuild their life—in some minor detail perhaps or completely if need be—by *living,* living in a new way and with new ideas!

Beginning Again is a unified course of seven lessons to be read and studied and used in sequence. None of these have ever before appeared in print.

It has rich ideas for all—both beginning and advanced students. In plain language and friendly style are presented the essentials upon which all successful living is based.

The publication date is February 15. An order now will help us get the books out on time, and too it will make sure that one of the first copies is sent to you. *Beginning Again* will be available in two bindings: dark-green cloth, $1; and de luxe flexible, $2.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY AVENUE, KANSAS CITY, MISSOURI

Wine of This Cup

BY ETHEL JOHNSTON McNAUGHT

Firm in the Lord, my soul prays in this wise:
Thou art my God; my heritage is good.
I walk in pleasant places, no surprise
Of pain lurks where my counseled feet have stood:
No sorrow—incense from an altar fire
Where bitter offerings of blood are spilled:
Joy only—fragrance of a high desire
In the brimming cup from heaven's chalice filled!

My heart is glad, my flesh secure in hope:
Thy balm shall heal corruption's withered hand.
In the brief dark my hand needs not to grope
For one small part of an unwinding strand;
For Thou wilt show the path of life before
And the cup that brims with pleasure evermore!

UNITY...A MAGAZINE DEVOTED TO CHRISTIAN HEALING